

Eleusinian Mysteries. E 3
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A

DISSERTATION

ON THE

ELEUSINIAN AND BACCHIC

MYSTERIES.

Εν ταῖς ΤΕΛΕΤΑΙΣ καθαρσεῖς ἡγούνται
καὶ περιρραντήρια καὶ ἀγνισμοί, αὐτῶν ἐν
ἀπορρητοῖς δρωμένων, καὶ τῆς τοῦ θεοῦ
μετουσίας γυμνασμάτα εἰσιν.

Procli MS. Com. in Plat. Alcib. I.

J. Taylor

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DISSEMINATION



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BRITISH MUSEUM

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AS there is nothing more celebrated than the mysteries of the antients, so there is perhaps nothing which has hitherto been less solidly known. Of the truth of this observation, the liberal reader will, I persuade myself, be fully convinced, from an attentive perusal of the following sheets; in which the secret meaning of the Eleusinian and Bacchic Mysteries is unfolded, from authority the most respectable, and from a philosophy of all others the most venerable and august. The authority, indeed, is principally derived from manuscript writings, which are of course in the possession of but a few; but its respectability is no more lessened by its concealment, than the value of a diamond when secluded from the light. And as to the philo-

sophy, by whose assistance these mysteries are developed, it is coeval with the universe itself; and however its continuity may be broken by opposing systems, it will make its appearance at different periods of time, as long as the sun himself shall continue to illuminate the world. It has, indeed, and may hereafter, be violently assaulted by delusive opinions; but the opposition will be just as imbecil as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

Broken and vanquish'd foaming to the main.

DISSERTATION,

&c. &c.

SECTION I.

DR. WARBURTON, in his Divine Legation of Moses, has ingeniously proved, that the sixth book of Virgil's *Æneid* represents some of the shews of the Eleusinian Mysteries; but, at the same time, has miserably failed in attempting to unfold their latent meaning, and obscure, though important, end. By the assistance, however, of the Platonic philosophy, I have been enabled to correct his errors, and to vindicate the wisdom of antiquity from his malevolent and ignorant aspersions, by a genuine account of this sublime

instituition; of which the following observations are designed as a comprehensive view.

In the first place, then, I shall present the reader with two remarkable authorities, and these perfectly demonstrative, in support of the assertion, that a part of the shews consisted in a representation of the infernal regions; authorities which, though of the last consequence, were unknown to Dr. Warburton himself. The first of these is from no less a person than the immortal Pindar, in a fragment preserved by Clemens Alexandrinus in Stromat. lib. 3. “ ἄλλα καὶ Πινδαρος περὶ τῶν ἐν
 “ Ἐλευσινὶ μυστηρίων λεγῶν ἐπιφέρει. Ὀλ-
 “ βιος, οἷς ἰδὼν ἐκεῖνα κοῖνα εἰς ὑποχθονίαν,
 “ οἶδεν μὲν βίον τελευτᾶν, οἶδεν δὲ διὸς δόλον
 “ ἀρχαν.” i. e. “ But Pindar, speak-
 “ ing of the Eleusinian Mysteries,
 “ says, Blessed is he who, on seeing

“ those *common concerns under the earth,*
 “ knows both the end of life and the
 “ given empire of Jupiter.” The
 other of these is from Proclus in
 his Commentary on Plato’s Politics,
 p. 372, who, speaking concerning the
 sacerdotal and symbolical mythology,
 observes, that from this mythology
 Plato himself establishes many of his
 own peculiar dogmata, “ since in the
 “ Phædo he venerates, with a becom-
 “ ing silence, the assertion delivered
 “ in the arcane discourses, that men
 “ are placed in body as in a certain
 “ prison, secured by a guard, *and tes-*
 “ *tifies, according to the mystic ceremo-*
 “ *nies, the different allotments of pure*
 “ *and impure souls in Hades, their ha-*
 “ *bits, and the triple path arising from*
 “ *their essences; and this according to*
 “ *paternal and sacred institutions; all*
 “ *which are full of a symbolical theory,*
 “ and of the poetical descriptions con-

“ cerning the ascent and descent of souls,
 “ of dyonisiacal signs, the punishments of
 “ the Titans, the trivia and wanderings
 “ in Hades, and every thing of a simi-
 “ lar kind.” — “ Δηλοι δε εν φαιδωνι του
 “ γε εν απορρητοις λεγομενον, ως ενι νι φρου-
 “ ρα εσμεν οι ανθρωποι, σιγη γη πρεπουση
 “ σεβων, κ̃ γας τελεας (lege κ̃ κα̃α γας
 “ γελεα) μαρτυρομενος των διαφορων ληξεων
 “ της ψυχης κεκαθαρμενης γε κ̃ ακαθαρτου
 “ εις αδου απιουσης, κ̃ γας γε σχεσεις αυ, κ̃
 “ γας τριοδους απο των ουσιων κ̃ των (lege
 “ κ̃ κα̃α των) πατρικων θεσμων τεκμαιρο-
 “ μενος. α δη της συμβολικης απαντα θεω-
 “ ριας εσι μεσα, κ̃ των παρα τοις ποιηταις
 “ θρυλλουμενων ανοδων γε κ̃ καθοδων, των
 “ γε διονυσιακων συνθεματων, κ̃ των τιτα-
 “ νικων αμαρτηματων λεγομενων, κ̃ των
 “ εν αδου τριοδων, κ̃ της πλανης, κ̃ των
 “ τοιουτων απαντων.”

Having premised thus much, I now
 proceed to prove that the shews of the

leſſer mysteries were deſigned by the antient theologifts, their founders, to ſignify occultly the condition of the impure ſoul inveſted with a terrene body, and merged in a material nature: or, in other words, to ſignify that ſuch a ſoul in the preſent life might be ſaid to die, as far as it is poſſible for ſoul to die; and that on the diſſolution of the preſent body, while in a ſtate of impurity, it would experience a death ſtill more durable and profound. That the ſoul, indeed, till purified by philoſophy, ſuffers death through its union with body, was obvious to the philologiſt Macrobius, who, not penetrating the ſecret depth of the antients, concluded from hence that they ſignified nothing more than the preſent body, by their deſcriptions of the infernal abodes. But this is manifeſtly abſurd; ſince it is univerſally agreed, that all the antient theo-

logical poets and philosophers inculcated the doctrine of a future state of rewards and punishments in the most full and decisive terms; at the same time occultly intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body. Indeed if these wise men believed in a future state of retribution, and at the same time considered a connection with body as the death of the soul, it necessarily follows, that the soul's punishment and subsistence hereafter is nothing more than a continuation of its state at present, and a transmigration, as it were, from sleep to sleep, and from dream to dream. But let us attend to the assertions of these divine men concerning the soul's conjunction with a material nature. And to begin with the obscure and profound Heraclitus, speaking of souls unembodied: " We

“ live,” says he, “ their death, and
 “ we die their life.” Ζωμεν τον εκεινων
 θανατον, τεθνηκαμεν δε τον εκεινων βιον.
 And Empedocles, blaming generation,
 beautifully says of her :

The species changing with destruction dread,
 She makes the *living* pass into the *dead*.

Εκ μεν γαρ ζωνων επιδει νεκρα, ειδε αμειβων.

And again, lamenting his connection
 with this corporeal world, he patheti-
 cally exclaims :

For this I weep, for this indulge my woe,
 That e'er my soul such novel realms should know.

Κλαυσα τε η, κωκυσα, ιδων ασυνηθεα χωρον.

Plato, too, it is well known, con-
 sidered the body as the sepulchre of the
 soul; and in the Cratylus consents
 with the doctrine of Orpheus, that
 the soul is punished through its union
 with body. This was likewise the
 opinion of the celebrated Pythagorean,

Philolaus, as is evident from the following remarkable passage in the Doric dialect, preserved by Clemens Alexandrinus in Stromat. lib. 3. p. 413.

“Μαρτυροῦνται δὲ καὶ οἱ παλαιοὶ θεολογοὶ
 “τε καὶ μάντεις, ὡς διὰ τίνος τιμωρίας, α
 “ψυχὰ τῷ σωματὶ συνεζευκται, καὶ καθάπερ
 “ἐν σωματὶ τούτῳ τεθάπται.” *i. e.* “The
 “antient theologists and priests also
 “testify, that the soul is united with
 “body for the sake of suffering pu-
 “nishment; and that it is buried in
 “body as in a sepulchre.” And last-
 ly, Pythagoras himself confirms the
 above sentiments, when he beautifully
 observes, according to Clemens in the
 same book, “that whatever we see
 “when awake, is death; and when
 “asleep, a dream.” Θάνατος ἐστίν, ὅκοσα
 ἐγερθέντες ὀρεομεν· ὅκοσα δὲ εὐδούντες, ὕπνος.

But that the mysteries occultly fig-
 nified this sublime truth, that the

soul by being merged in matter resides among the dead both here and hereafter, though it follows by a necessary consequence from the preceding observations, yet it is indisputably confirmed, by the testimony of the great and truly divine Plotinus, in Ennead 1. lib. 8. p. 80. “ When the soul,” says he, “ has descended into generation
 “ she participates of evil, and profoundly rushes into the region of
 “ dissimilitude, *to be entirely merged in*
 “ *which, is nothing more than to fall*
 “ *into dark mire.*” And again, soon after: “ The soul therefore *dies* through
 “ vice, as much as it is possible for
 “ the soul to die: *and the death of the*
 “ *soul is, while merged, or baptized, as*
 “ *it were, in the present body, to de-*
 “ *scend into matter, and be filled with*
 “ *its impurity, and after departing from*
 “ *this body, to lye absorbed in its filth*
 “ *till it returns to a superior condition,*

“ and elevates its eye from the over-
 “ whelming mire. For to be plunged
 “ in matter, is to descend into Hades,
 “ and there fall asleep*.” Γινομενω δε
 η μελαληψις αυτου. Γινεται γαρ πανταπασιν
 εν τω της ανομοιοητος τοπω, ενθα δυς εις
 αυτην εις βορβορον σκολεινον εσαι πεσων.—

* This passage doubtless alludes to the antient and beautiful story of Cupid and Psyche, in which Psyche is said to fall asleep in Hades; and this through rashly attempting to behold corporeal beauty: and the observation of Plotinus will enable the profound and contemplative reader to unfold the greater part of the mysteries contained in this elegant fable. But, prior to Plotinus, Plato, in the seventh book of his Republic, asserts, that such as are unable in the present life to perceive *the idea of the good*, will descend to Hades after death, and fall asleep in its dark abodes. Ος αν μη εχη διορισασθαι τω λογω, απο των αλλων παντων αφελων την του αγαθου ιδεαν, η ωσπερ εν μαχη δια παντων ελεγχων διεξιων, με καλα δοξαν αλλα κατ’ ουσιαν προδυμουμενος ελεγχειν, εν πασι λυτοις απωλι τω λογω διαπορευηται, ουτε αυτε το αγαθον ουδεν φησεις ειδεναι τον ουτως εχοντα, ουτε αλλο αγαθον ουδεν; αλλ’ ει πη ειδωλου τινος φαπτεται, δοξη ουκ επισημη φαπτεσθαι; η τον νυν βιον ονειροπολουσιν, η υπνωτισιν, πριν ενθαδ’ εξεργεσθαι, εις αδου προτερον αφικομενον τ λωως επικαλαδαρθανειν; i. e. “ He who is not able,

αποθνήσκει ουν, ως ψυχη αν θανοι· κ' ο θα-
νατος αυτη, κ' ει εν τω σωματι βεβαπι-
σμενη, εν υλη εσι καλαδυναι, κ' πλησθηναι
αυτης. κ' εξελθουσης εκει κεισθαι, εως ανα-
δραμη κ' αφελη πως την οψιν εκ του βορβορου.
κ' τουτο εσι το εν αδου ελθουσα επικαλα
δαρθειν. Here the reader may observe
that the obscure doctrine of the myste-
ries mentioned by Plato in the Phædo,

“ by the exercise of his reason, *to define the idea of the*
“ *good*, separating it from all other objects, and
“ piercing, as in a battle, through every kind of
“ argument; endeavouring to confute, not according
“ to opinion, but according to essence, and proceed-
“ ing through all these dialectical energies with an
“ unshaken reason;—he who cannot accomplish this,
“ would you not say, that he neither knows the good
“ itself, nor any thing which is properly denominated
“ good? And would you not assert, that such a one,
“ when he apprehends any certain image of reality,
“ apprehends it rather through the medium of opinion
“ than of science; that in the present life he is sunk
“ in sleep, and conversant with the delusions of
“ dreams; and that before he is roused to a vigilant
“ state, he will descend to Hades, and be overwhelm-
“ ed with a sleep perfectly profound.”

that the unpurified soul in a future state lies merged in mire, is beautifully explained; at the same time that our assertion concerning their secret meaning is no less solidly confirmed. In a similar manner the same divine philosopher, in his book on the beautiful, Ennead. 1. lib. 6. explains the fable of Narcissus as an emblem of one who rushes to the contemplation of sensible forms as if they were perfect realities, when at the same time they are nothing more than like beautiful images appearing in water, fallacious and vain. "Hence," says he, "as Narcissus, "by catching at the shadow, merged "himself in the stream and disappeared, so he who is captivated by "beautiful bodies, and does not depart from their embrace, is precipitated, not with his body, but with "his soul, into a darkness profound "and horrid to intellect, through

“ which, becoming blind both here
 “ and in Hades, he converses with
 “ nothing but shadows.” Τον αὐτον δὲ

τροπον ο εχόμενος των καλων σωμάτων, καὶ
 μη αφιεις, καὶ τῷ σώματι, τῇ δὲ ψυχῇ καλὰ-
 δυσεῖται, εἰς σκοτεινὰ καὶ ατερπητῶν βαθῶν,
 ἐνθα τυφλος ἐν ἁδου μένων, καὶ ἐνταυθα
 κακεὶ σκιαῖς συνεσι.

And what still farther confirms our exposition is, that matter was considered by the Egyptians as a certain mire or mud. “ The
 “ Egyptians,” says Simplicius, in Arist. Phys. p. 50, “ called matter,
 “ (which they symbolically denomi-
 “ nated water,) the dregs or sedi-
 “ ment of the first life; matter being,
 “ as it were, a certain mire or mud.”

Διὸ καὶ Αἰγυπιοὶ τὴν τῆς πρώτης ζωῆς, ἣν
 ὕδωρ συμβολικῶς ἐκαλοῦν, ὑποσαθμὴν τὴν
 ὑλὴν ἐλεγον, οἷον ἰλὺν ἵνα οὐσαν. So that
 from all that has been said we may
 safely conclude with Ficinus, whose
 words are as express to our purpose as

possible. “ Lastly,” says he, “ that
 “ I may comprehend the opinion of
 “ the antient theologifts, on the ftate
 “ of the foul after death, in a few
 “ words: they confidered, as we have
 “ elfewhere afferted, things divine as
 “ the only realities, and that all others
 “ were only the images and fhadows
 “ of truth. Hence they afferted that
 “ prudent men, who earneftly em-
 “ ployed themfelves in divine con-
 “ cerns, were above all others in a
 “ vigilant ftate. But that imprudent
 “ men, who purfued objects of a diffe-
 “ rent nature, being laid afleep, as it
 “ were, were only engaged in the
 “ delufions of dreams: and that if
 “ they happened to die in this fleep,
 “ before they were roused, they would
 “ be afflicted with fimilar and ftill
 “ fharpier vifions in a future ftate.
 “ And that as he who in this life pur-
 “ fued realities, would, after death,

“ enjoy the highest truth, so he who
 “ was conversant with fallacies, would
 “ hereafter be tormented with fallacies and delusions in the extreme :
 “ as the one would be delighted with
 “ true objects of enjoyment, so the
 “ other would be tormented with delusive semblances of reality.” —
 “ Denique ut priscorum theologorum
 “ sententiam de statu animæ post mortem paucis comprehendam : sola divina (ut alias diximus) arbitrantur
 “ res veras existere, reliqua esse rerum
 “ verarum imagines atque umbras.
 “ Ideo prudentes homines, qui divinis
 “ incumbunt, præ ceteris vigilare.
 “ Imprudentes autem qui sectantur
 “ alia, insomniis omnino quasi dormientes illudi, ac si in hoc somno
 “ priusquam expergefacti fuerint moriantur similibus post discessum et
 “ acrioribus visionibus angi. Et sicut

“ eum qui in vita veris incubuit, post
 “ mortem summa veritate potiri, sic
 “ eum qui falsa sectatus est, fallacia
 “ extrema torqueri, ut ille rebus veris
 “ oblectetur, hic falsis vexetur simu-
 “ lachris.” Ficin. de immortal anim.
 lib. 18, p. 411.

But notwithstanding this important truth was obscurely shewn by the lesser mysteries, we must not suppose that it was generally known even to the initiated themselves : for as people of almost all descriptions were admitted to these rites, it would have been a ridiculous prostitution to disclose to the multitude a theory so abstracted and sublime. It was sufficient to instruct these in the doctrine of a future state of rewards and punishments, and in the means of returning to the principles from which they originally fell :

for this last piece of information was, according to Plato in the *Phædo*, the ultimate design of the mysteries; and the former is necessarily inferred from the present discourse. Hence the reason why it was obvious to none but the Pythagoric and Platonic philosophers, who derived their theology from Orpheus himself, the original founder of these sacred institutions; and why we meet with no information in this particular in any writer prior to Plotinus; as he was the first who, having penetrated the profound wisdom of antiquity, delivered it to posterity without the concealments of mystic symbols and fabulous narrations.

Hence too, I think, we may infer, with the greatest probability, that this recondite meaning of the mysteries was not known even to Virgil himself,

who has so elegantly described their external form ; for notwithstanding the traces of Platonism which are to be found in the *Æneid*, nothing of any great depth occurs throughout the whole, except what a superficial reading of Plato and the shews of the mysteries might easily afford. But this is not perceived by the moderns, who, entirely unskilled themselves in Platonism, and fascinated by the charms of his poetry, imagine him to be deeply knowing in a subject with which he was most likely but slightly acquainted. This opinion is still farther strengthened, by considering that the doctrine delivered in his *Eclogues* is perfectly Epicurean, which was the fashionable philosophy of the Augustan age ; and that there is no trace of Platonism in any other part of his works but the present book, which,

in consequence of its containing a representation of the mysteries, was necessarily obliged to display some of the principal tenets of this philosophy, so far as they illustrated and made a part of these mystic exhibitions. However, on the supposition that this book presents us with a faithful view of some part of these sacred rites, and this accompanied with the utmost elegance, harmony, and purity of versification, it ought to be considered as an invaluable relic of antiquity, and a precious monument of venerable mysticism, recondite wisdom, and theological information. This will be sufficiently evident from what has been already delivered, by considering some of the beautiful descriptions of this book in their natural order; at the same time that the descriptions themselves will corroborate the present elucidations.

In the first place, then, when he says,

———— facilis descensus Averno.

Noctes atque dies patet atra janua ditis :
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere. Tenent media omnia silvæ,
Cocytusque sinu labens, circumvenit atro.

Is it not obvious, from the preceding explanation, that by Avernus, in this place, and the dark gates of Pluto, we must understand a corporeal nature, the descent into which is indeed at all times obvious and easy, but to recall our steps, and ascend into the upper regions, or, in other words, to separate the soul from body by the cathartic virtues, is indeed a mighty work, and a laborious task ? For a few only, the favourites of heaven, that is, born with the true philosophic genius, and whom ardent virtue has elevated to

divine contemplations, have been enabled to accomplish the arduous design. But when he says that all the middle regions are covered with woods, this too plainly intimates a material nature; the word *filva*, as is well known, being used by antient writers to signify matter, and implies nothing more than that the passage leading to the *barathrum* of body, *i. e.* into profound darkness and oblivion, is through the medium of a material nature: and this medium is surrounded by the black bosom of *Cocytus*, that is, by bitter weeping and lamentations, the necessary consequence of the soul's union with a nature entirely foreign to her own. So that the poet in this particular perfectly corresponds with *Empedocles* in the line we have cited above, where he exclaims, alluding to this union,

For this I *weep*, for this *indulge my woe*,
That e'er my soul such novel realms should know.

In the next place, when he thus describes the cave, through which Æneas descended to the infernal regions :

Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro, nemorumque tenebris :
Quam super haud ullæ poterant impune volantes
Tendere iter pennis : talis sese halitus atris
Faucibus effundens supera ad convexa ferebat :
Unde locum Graii dixerunt nomine Aornum.

Does it not afford a beautiful representation of a corporeal nature, of which a cave, defended with a black lake, and dark woods, is an obvious emblem? For it occultly reminds us of the ever-flowing and obscure condition of such a nature, which may be said

To roll incessant with impetuous speed,
Like some dark river, into Matter's sea.

Nor is it with less propriety denomi-

nated Aornus, *i. e.* destitute of birds, or a winged nature; for on account of its native sluggishness and inactivity, and its merged condition, being situated in the extremity of things, it is perfectly debile and languid, incapable of ascending into the regions of reality, and exchanging its obscure and degraded station for one every way splendid and divine. The propriety too of sacrificing, previous to his entrance, to Night and Earth, is obvious, as both these are proper emblems of a corporeal nature.

In the verses which immediately follow,

*Ecce autem, primi sub limina solis et ortus,
Sub pedibus mugire solum, et juga capta movere
Silvarum, visaque canes ululare per umbram,
Adventante dea.*

We may perceive an evident allusion to the earthquakes, &c. attending the

descent of the soul into body, mentioned by Plato in the tenth book of his republic; since the lapse of the soul, as we shall see more fully hereafter, was one of the important truths which these mysteries were intended to reveal. And the howling dogs are symbols of material dæmons, who are thus denominated by the magic oracles of Zoroaster, on account of their ferocious and malevolent dispositions, ever baneful to the felicity of the human soul. And hence matter herself is represented by Synesius in his first hymn, with great propriety and beauty, as barking at the soul with devouring rage: for thus he sings, addressing himself to the Deity:

Μακαρ ος τις βορον υλας

Προφυγων υλαγμα, κ' γας

Αναδυσ, αλμαλι κουφω

Ιχνος ες θεον τιναινει.

Which may be thus paraphrased :

Blessed ! thrice blessed ! who, with winged speed,
From Hyle's dread voracious barking flies,
And, leaving Earth's obscurity behind,
By a light leap, directs his steps to thee.

And that material dæmons actually appeared to the initiated previous to the lucid visions of the gods themselves, is evident from the following passage of Proclus in his MS. Commentary on the first Alcibiades : *εν ταις αγιοταταις των τελετων προ της θεου παρουσιας δαιμονων χθονιων εκβολαι προφαινονται, και απο των αχραντων αγαθων εις την υλην προκαλουμεναι. i. e.* “ In the
“ most holy of the mysteries, before
“ the presence of the god, the impu-
“ lse forms of certain terrestrial dæ-
“ mons appear, which call the atten-
“ tion from undefiled advantages to
“ matter.” And Pletho, on the Oracles, expressly asserts, that these spectres appeared in the shape of dogs.

After this, Æneas is described as proceeding to the infernal regions, through profound night and darkness :

*Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas, et inania regna.
Quale per incertam lunam sub luce maligna
Est iter in silvis : ubi cælum condidit umbra
Jupiter, et rebus nox abstulit atra colorem.*

And this with the greatest propriety ; for the mysteries, as is well known, were celebrated by night : and in the Republic of Plato, as cited above, souls are described as falling into generation at midnight ; this period being peculiarly accommodated to the darkness and oblivion of a corporeal nature ; and to this circumstance the nocturnal celebration of the mysteries doubtless alluded.

In the next place, the following beautiful description presents itself to our view :

Vestibulum ante ipsum, primisque in faucibus orci
 Luctus, et ultrices posuere cubilia curæ :
 Pallentesque habitant morbi, tristisque senectus,
 Et metus, et mala suada fames, ac turpis egestas;
 Terribiles visu formæ; Lethumque Laborque :
 Tum confanguineus Lethi sopor, et mala mentis
 Gaudia, mortiferumque adverso in limine bellum,
 Ferreique Eumenidum thalami, et discordia demens,
 Vipereum crinem vittis innexa cruentis.
 In medio ramos annosaque brachia pandit
 Ulmus opaca ingens : quam sedem somnia vulgo
 Vana tenere ferunt, foliisque sub omnibus hærent.
 Multaque præterea variarum monstra ferarum :
 Centauri in foribus stabulant, Scyllæque bifformes,
 Et centumgeminus Briareus, ac bellua Lernæ,
 Horrendum stridens, flammisque armata Chimæra,
 Gorgones, Harpyiaque, et forma tricornis umbræ.

And surely it is impossible to draw a more lively picture of the maladies with which a material nature is connected; of the soul's dormant condition through its union with body; and of the various mental diseases to which, through such a conjunction, it becomes unavoidably subject: for this description contains a threefold

division; representing, in the first place, the external evils with which this material region is replete; in the second place, intimating that the life of the soul when merged in body is nothing but a dream; and, in the third place, under the disguise of omniform and terrific monsters, exhibiting the various vices of our irrational part. Hence Empedocles, in perfect conformity with the first part of this description, calls this material abode, or the realms of generation, — ατερπεα χωρον *, a “*joyless region*,”

“ Where slaughter, rage, and countless ills reside; ”

Εἶδα φονος τε κοῖος τε καὶ ἀλλων ἐθνεα κηρων.

and into which those who fall,

“ Through Ate’s meads and dreadful darkness stray.”

————— Ἀτης

— ἀνα λειμῶνα τε καὶ σκοῖος ἡλασκουσιν.

* This and the other citations from Empedocles are to be found in Hierocles in Aur. Carm. p. 186.

And hence he justly says of such a
foul, that

“ She flies from deity and heav’nly light,
“ To serve *mad discord* in the realms of night.”

——— Φυγας θεοθεν, κ’ αλητης,
Νεικει μαινομενω πισυνος. ———

Where too you may observe that the
discordia demens of Virgil is an exact
translation of the νεικει μαινομενω of
Empedocles.

In the lines too which immediately
succeed, the *sorrows* and *mournful mi-
series* attending the soul’s union with
a material nature, are beautifully de-
scribed.

Hinc via, Tartarei quæ fert *Acherontis* ad undas ;
Turbidus hic cæno vastaue voragine gurgēs
Aestuat, atque omnem *Cocyto* eructat arenam.

And when Charon calls out to Æneas
to desist from entering any farther,
and tells him,

“ Here to reside delusive shades delight ;
 “ For nought dwells here but sleep and drowfy night.”

Umbrarum hic locus est, Somni Noctisque foporæ.

Nothing can more aptly exprefs the condition of the dark regions of body, into which the foul, when descending, meets with nothing but shadows and drowfy night: and by perfifting in her ruinous courfe, is at length lulled into profound sleep, and becomes a true inhabitant of the phantom abodes of the dead.

Æneas having now paffed over the Stygian lake, meets with the three-headed monfter Cerberus, the guardian of thefe infernal abodes :

*Tandem trans fluvium incolumis vatemque virumque
 Informi limo glaucaque exponit in ulva.*

Cerberus hæc ingens latratu regna trifauci

Perfonat, adverfo recubans immanis in antro.

Where by Cerberus we muft underftand the difcriminative part of the

soul, of which a dog, on account of its sagacity, is an emblem; and the three heads signify the triple distinction of this part, into the intellectual, cogitative, and opinionative powers.— With respect to the three kinds of persons described as situated on the borders of the infernal realms, the poet doubtless intended by this enumeration to represent to us the three most remarkable characters, who, though not apparently deserving of punishment, are yet each of them similarly merged in matter, and consequently require a similar degree of purification. The persons described are, as is well known, first, the souls of infants snatched away by untimely ends; secondly, such as are condemned to death unjustly; and, thirdly, those who, weary of their lives, become guilty of suicide. And with respect to the first of these, or infants,

their connection with a material nature is obvious. The second sort, too, who are condemned to death unjustly, must be supposed to represent the souls of men who, though innocent of one crime for which they were wrongfully punished, have, notwithstanding, been guilty of many crimes, for which they are receiving proper chastisement in Hades, *i. e.* through a profound union with a material nature. And the third sort, or suicides, though apparently separated from body, have only exchanged one place for another of a similar nature; since a conduct of this kind, according to the arcana of divine philosophy, instead of separating the soul from body, only restores it to a condition perfectly correspondent to its former inclinations and habits, lamentations and woes. But if we examine this affair more profoundly, we shall find that these three characters

are justly placed in the same situation, because the reason of punishment is in each equally obscure. For is it not a just matter of doubt, why the souls of infants should be punished? And is it not equally dubious and wonderful why those who have been unjustly condemned to death in one period of existence should be punished in another? And as to suicides, Plato in his *Phædo* says, that the prohibition of this crime in the *απορρησία* is a profound doctrine, and not easy to be understood. Indeed the true cause why the two first of these characters are in Hades, can only be obtained from regarding a prior state of existence, in surveying which, the latent justice of punishment will be manifestly revealed; the apparent inconsistencies in the administration of providence fully reconciled; and the doubts concerning the wisdom of its proceedings entirely

dissolved. And as to the last of these, or suicides, since the reason of their punishment; and why an action of this kind is in general highly atrocious, is extremely mystical and obscure, the following solution of this difficulty will, no doubt, be gratefully received by the Platonic reader, as the whole of it is no where else to be found but in manuscript. Olympiodorus, then, a most learned and excellent commentator on Plato, in his commentary on that part of the *Phædo* where Plato speaks of the prohibition of suicide in the *απορρη/α*, observes as follows: “ The argument,” says he, “ which Plato employs in “ this place against suicide is derived “ from the Orphic mythology, in “ which four kingdoms are celebrated: the first of *Heaven*, whom “ Saturn assaulted, cutting off the “ genitals of his father. But after

“ Saturn, Jupiter succeeded to the
 “ government of the world, having
 “ hurled his father into Tartarus.
 “ And after Jupiter, Bacchus rose to
 “ light, who, according to report,
 “ was, through the stratagems of Ju-
 “ no, torn in pieces by the Titans, by
 “ whom he was surrounded, and who
 “ afterwards tasted his flesh : but Ju-
 “ piter enraged at the deed, hurled
 “ his thunder at the guilty offenders
 “ and consumed them to ashes. Hence
 “ a certain matter being formed from
 “ the vapour of the smoke ascending
 “ from their burning bodies, out of
 “ this mankind were produced. It is
 “ unlawful therefore to destroy our-
 “ selves, not as the words of Plato
 “ seem to import, because we are in
 “ body, as in a prison, secured by a
 “ guard ; (for this is evident, and
 “ Plato would not have called such
 “ an assertion arcane) but because our

“ body is Dionysiacal, or the property
 “ of Bacchus: for we are a part of
 “ this god, since we are composed
 “ from the vapours of the Titans who
 “ tasted his flesh. Socrates, there-
 “ fore, fearful of disclosing the arcane
 “ part of this narration, adds nothing
 “ more of the fable but that we are
 “ placed as in a certain prison secured
 “ by a guard: but the interpreters
 “ relate the fable openly.”

Και ἐστὶ το
 μυθικὸν ἐπιχειρημα τοιούτον. Παρα τῷ Ὀρφει
 τεσσαρες βασιλειαὶ παραδιδούται. Πρωτῇ
 μὲν, ἡ τοῦ Οὐρανοῦ, ἣν ὁ Κρονὸς διεδέξατο,
 ἐκλεμῶν τὰ αἰδοῖα τοῦ πατρὸς. Μετὰ δὲ τὸν
 Κρονὸν, ὁ Ζεὺς ἐβασίλευσεν κατὰ ἀρῶσας
 τὸν πατέρα. Εἰτα τὸν Δία διεδέξατο ὁ Διο-
 νυστος, ὃν φασὶ κατ’ ἐπιβουλὴν τῆς Ἡρᾶς τοὺς
 περὶ αὐτοῦ Τίτανας σπαραττεῖν, καὶ τῶν σαρ-
 κῶν αὐτοῦ ἀπογενεσθαι. Καὶ τοὺς ὀργισ-
 θείς ὁ Ζεὺς ἐκεραυνώσῃ, καὶ ἐκ τῆς αἰθαλῆς
 τῶν ἀτμῶν τῶν ἀναδοθεντῶν ἐξ αὐτῶν, ὑλῆς
 γενομένης γενεσθαι τοὺς ἀνθρώπους. Οὐδεὶς

οὖν ἐξαγαγεῖν ἡμᾶς αὐτοὺς, οὐχ ὅτι ὡς δοκεῖ
 λεγεῖν ἡ λέξις, διότι ἐν τῇ ἐδεσμῷ εἰσμεν τῷ
 σωματί. τοῦτο γὰρ δηλὸν ἐστὶ, καὶ οὐκ ἀν τοῦτο
 ἀπορρήτῳ ἐλέγε, ἀλλ' ὅτι οὐ δεῖ ἐξαγαγεῖν
 ἡμᾶς αὐτοὺς ὡς τοῦ σώματος ἡμῶν διονυσια-
 κικοῦ οὐλοῦ. μέρος γὰρ αὐτοῦ εἰσμεν, εἴγε ἐκ τῆς
 αἰσθητικῆς τῶν τιμῶν συγκειμεθα γευσάμε-
 νων τῶν σαρκῶν τοῦτο. Οὐ μὲν οὖν σωκράτης
 ἐργῶ το ἀπορρήτῳ δεικνύς, τοῦ μύθου οὐδὲν
 πλεον προστιθήσῃ τοῦ ὡς ἐν τῇ φρουρᾷ εἰσ-
 μεν. Οἱ δὲ ἐξηγήσῃ το μῦθον προσιθε-
 ασιν ἐξώθεν. After this he beautifully
 observes, “ That these four govern-
 “ ments obscurely signify the different
 “ gradations of virtues, according to
 “ which our soul contains the sym-
 “ bols of all the virtues, both theo-
 “ retical and cathartical, political and
 “ ethical; for it either energizes ac-
 “ cording to the theoretic virtues, the
 “ paradigm of which is the govern-
 “ ment of *heaven*, that we may begin
 “ from on high; and on this account

“ heaven receives its denomination
 “ *παρά του ἰα ἀνω οράν*, from beholding
 “ the things above :—or it lives ca-
 “ thartically, the exemplar of which
 “ is the Saturnian kingdom ; and on
 “ this account Saturn is denominated,
 “ from being a pure intellect, through
 “ a survey of himself ; and hence he
 “ is said to devour his own offspring,
 “ signifying the conversion of himself
 “ to himself :—or it energizes ac-
 “ cording to the politic virtues, the
 “ symbol of which is the govern-
 “ ment of Jupiter ; and hence Jupi-
 “ ter is the Demiurgus, so called
 “ from operating about secondary na-
 “ tures :—or the soul energizes ac-
 “ cording to both the ethical and
 “ physical virtues, the symbol of
 “ which is the kingdom of Bacchus ;
 “ and on this account he is fabled to
 “ be torn in pieces by the Titans,
 “ because the virtues do not follow

“ but are separated from each other.”

Αἰνυτῆσθαι (lege αἰνιτῆσθαι) δεῖ τοὺς διαφε-
 ροὺς βαθμοὺς τῶν ἀρετῶν κατ’ αὐτὴν ἡμέτερά
 ψυχῇ συμβόλα εἶχουσα πασῶν τῶν ἀρετῶν,
 τῶν τε θεωρητικῶν, καὶ καθαρῶν, καὶ πολι-
 τικῶν, καὶ ἡθικῶν. Ἡ γὰρ καλὰ τὰς θεωρη-
 τικὰς ἐνεργείων παραδείγματα ἡ τοῦ οὐρανοῦ
 βασιλεία, ἵνα ἀνωθεν ἀρχαίμεθα, διὸ καὶ οὐ-
 ρανὸς εἰρῆσθαι παρὰ τοῦ τοῦ ἀνω οὐρανοῦ. Ἡ κα-
 θαρῶν ζῆ, ἡ παραδείγματα ἡ κρονεία βα-
 σιλεία, διὸ καὶ κρονὸς εἰρῆσθαι οἷον ὁ κορονόους
 τῶν διατρίβων εὐφροσύνην οὐρανῶν. Διὸ καὶ καλὰ πίνειν
 τὰ οἰκεία γεννημάτων λεγέσθαι, ὡς αὐτὸς πρὸς
 εὐφροσύνην ἐπιστρέφων. Ἡ καλὰ τὰς πολιτικὰς
 συμβόλων ἡ τοῦ διὸς βασιλεία, διὸ καὶ δημι-
 ουργὸς ὁ ζεὺς, ὡς περὶ τὰ δευτέρως ἐνεργῶν.
 Ἡ καλὰ τὰς ἡθικὰς καὶ φυσικὰς ἀρετὰς, ὡν
 σύμβολον, ἡ τοῦ διονυσίου βασιλεία, διὸ καὶ
 σπαραττέσθαι, διὸ οὐκ ἀνακολουθοῦσιν ἀλ-
 λήλαις αἱ ἀρεταί. And thus far Olym-
 piodorus; in which passages it is
 necessary to observe, that as the Ti-
 tans are the ultimate artificers of

things, and the most proximate to their fabrications, men are said to be composed from their fragments, because the human soul has a partial life capable of proceeding to the most extreme division united with its proper nature. And while the soul is in a state of servitude to the body, she lives confined, as it were, in bonds, through the dominion of this Titanical life. We may observe farther concerning these shews of the lesser mysteries, that as they were intended to represent the condition of the soul while subservient to the body, we shall find that a liberation from this servitude, through the cathartic virtues, was what the wisdom of the antients intended to signify by the descent of Hercules, Ulysses, &c., into Hades, and their speedy return from its dark abodes. “Hence,” says Proclus in Plat. Polit. p. 382. “Hercules being

“ purified by *sacred initiations*, and
 “ enjoying undefiled fruits, obtained
 “ at length a perfect establishment
 “ among the gods:” that is, well
 knowing the dreadful condition of his
 soul while in captivity to a corporeal
 nature, and purifying himself accord-
 ing to the cathartic virtues, of which
 certain purifications in the mystic cere-
 monies were symbolic, he at length
 fled from the bondage of matter, and
 ascended beyond the reach of her
 hands. On this account, it is said of
 him, that

He dragg'd the three-mouth'd dog to upper day;

intimating that by temperance, conti-
 nence, and the other virtues, he drew
 upwards the intellective, cogitative,
 and opinionative part of the soul. And
 as to Theseus, who is represented as
 suffering eternal punishment in Hades,
 we must consider him too as an alle-

gorical character, of which Proclus, in the above-cited admirable work, p. 384, gives the following beautiful explanation: "Theseus and Pirithous," says he, "are fabled to have ravished Helen, and descended to the infernal regions, *i. e.*, were lovers both of intelligible and visible beauty; afterwards one of these, (Theseus) on account of his magnanimity, was liberated by Hercules from Hades; but the other (Pirithous) remained there, because he could not sustain the arduous altitude of divine contemplation." This account, indeed, of Theseus, can by no means be reconciled with Virgil's:

— fedet, æternumque fedebit,
Infelix Theseus.

Nor do I see how Virgil can be reconciled with himself, who, a little before this, represents him as liberated from

Hades. The conjecture therefore of Hyginus is most probable, that Virgil in this particular committed an oversight, which, had he lived, he would doubtless have detected, and amended. This is at least much more probable than the opinion of Dr. Warburton, that Theseus was a living character, who once entered into the Eleusinian mysteries by force, for which he was imprisoned upon earth, and afterwards damned in the infernal realms. For if this was the case, why is not Hercules also represented as in punishment? and this with much greater reason, since he actually dragged Cerberus from Hades; whereas the fabulous descent of Theseus was attended with no real, but only intentional, mischief—Not to mention that Virgil appears to be the only writer of antiquity who condemns this hero to an eternity of pain.

Nor is the secret meaning of the fables concerning the punishment of impure souls less beautiful and profound, as the following extract from the manuscript commentary of Olympiodorus on the *Gorgias* of Plato will abundantly affirm:—"Ulysses," says he, "descending into Hades, saw, " among others, Syfiphus, and Titius, " and Tantalus: and Titius he saw " lying on the earth, and a vulture " devouring his liver; the liver signi- " fying that he lived solely according " to the desiderative part of his na- " ture, and through this was indeed " internally prudent; but earth signi- " fying the terrestrial condition of " his prudence. But Syfiphus, living " under the dominion of ambition and " anger, was employed in continually " rolling a stone up an eminence, " because it perpetually descended " again; its descent implying the vi-

“ cious government of himself; and
 “ his rolling the stone, the hard, re-
 “ fractory, and, as it were, rebound-
 “ ing condition of his life. And,
 “ lastly, he saw Tantalus extended
 “ by the side of a lake, and that there
 “ was a tree before him, with abun-
 “ dance of fruit on its branches,
 “ which he desired to gather, but it
 “ vanished from his view; and this
 “ indeed indicates, that he lived un-
 “ der the dominion of the phantasy;
 “ but his hanging over the lake, and
 “ in vain attempting to drink, implies
 “ the elusive, humid, and rapidly-
 “ gliding condition of such a life.”

Ο Οδυσσεύς καλεσθὼν εἰς αἶθου, οἶδε τὸν συσι-
 φον, καὶ τὸν τίτυον, καὶ τὸν τάνταλον. Καὶ
 τὸν μὲν τίτυον, ἐπὶ γῆς γῆς εἶδε κείμενον, καὶ
 ὅτι τὸ ἥπαρ αὐτοῦ ἠσθίεν γυψ. Τὸ μὲν οὖν
 ἥπαρ σημαίνει ὅτι κατὰ τὸ ἐπιθυμητικὸν με-
 ρὸς ἐζήσε, καὶ διὰ τοῦτο ἐσὼ φρονιζέτω. Ἡ δὲ
 γῆ σημαίνει τὸ χθονίον αὐτοῦ φρονήμα. Ο δὲ

σισυφος, καὶ αἷον φιλοτιμον, καὶ θυμοειδὲς
 ζήσας ἐκυλιε τὸν λιθόν, καὶ παλιν κατέφερεν,
 ἐπειδὴ περὶ αὐτὰ κατάρρει, ὁ κακῶς πολι-
 τευόμενος. Λιθὸν δὲ ἐκυλιε, διὰ τὸ σκληρόν,
 καὶ ἀντίτυπον τῆς αὐτοῦ ζωῆς. Τὸν δὲ τάντα-
 λον εἶδεν ἐν λιμνί (lege λιμνῇ) καὶ ὅτι ἐν δέν-
 δροις ἦσαν ὀπώραι, καὶ ἠθέλεε τρυγᾶν, καὶ
 ἀφανεῖς ἐγίνοντο αἱ ὀπώραι. Τοῦτο δὲ ση-
 μαίνει τὴν κατὰ φαντασίαν ζωὴν. Αὕτη δὲ
 σημαίνει τὸ ὀλισθηρὸν, καὶ διυγρὸν, καὶ θάτ-
 τονα ποταυόμενον. So that according to
 the wisdom of the antients, and the
 most sublime philosophy, the misery
 which a soul endures in the present
 life, when giving itself up to the do-
 minion of the irrational part, is no-
 thing more than the commencement,
 as it were, of that torment which it
 will experience hereafter: a torment
 the same in kind though different in
 degree, as it will be much more dread-
 ful, vehement, and extended. And
 by the above specimen, the reader

may perceive how infinitely superior the explanation which the Platonic philosophy affords of these fables is to the frigid and trifling interpretations of Bacon and other modern mythologists; who are able indeed to point out their correspondence to something in the natural or moral world, because such is the wonderful connection of things, that all things sympathize with all, but are at the same time ignorant that these fables were composed by men divinely wise, who framed them after the model of the highest originals, from the contemplation of real and permanent being, and not from regarding the delusive and fluctuating objects of sense. This, indeed, will be evident to every ingenuous mind, from reflecting that these wise men universally considered Hades as commencing in the present life, (as we have already abundantly

proved,) and that, consequently, sense is nothing more than the energy of the dormant soul, and a perception, as it were, of the delusions of dreams. In consequence of this, it is absurd in the highest degree to imagine that such men would compose fables from the contemplation of shadows only, without regarding the splendid originals from which these dark phantoms were produced:—not to mention that their harmonizing so much more perfectly with intellectual explications is an indisputable proof that they were derived from an intellectual source.

And thus much for the shews of the lesser mysteries, or the first part of these sacred institutions, which was properly denominated *τελεῖη* and *μυησις*, as containing certain perfective rites and appearances, and the tradition of sacred doctrines; previously necessary

to the inspection of the most splendid visions, or *εποπτεία*. For thus the gradation of the mysteries is disposed by Proclus in Theol. Plat. lib. 4. p. 220. “ The *perfective part*,” says he, “ pre-
 “ cedes *initiation*, and *initiation* pre-
 “ cedes *inspection*.” Προηγείται γὰρ, ἡ
 μὲν τελετὴ τῆς μυστικῆς, αὕτη δὲ τῆς ἐποπ-
 τείας. At the same time it is proper
 to observe, that the whole business of
 initiation was distributed into five parts,
 as we are informed by Theo of Smyr-
 na, in Mathemat. p. 18, who thus
 elegantly compares philosophy to these
 mystic rites: “ Again,” says he,
 “ philosophy may be called the initia-
 “ tion into true sacred ceremonies,
 “ and the tradition of genuine mys-
 “ teries; for there are five parts of
 “ initiation: the first of which is
 “ previous purgation; for neither are
 “ the mysteries communicated to all
 “ who are willing to receive them;

“ but there are certain characters who
 “ are prevented by the voice of the
 “ cryer, such as those who possess
 “ impure hands and an inarticulate
 “ voice ; since it is necessary that
 “ such as are not expelled from the
 “ mysteries should first be refined by
 “ certain purgations : but after pur-
 “ gation, the tradition of the sacred
 “ rites succeeds. The third part is
 “ denominated inspection. And the
 “ fourth, which is the end and design
 “ of inspection, is the binding of the
 “ head and fixing the crowns ; so
 “ that the initiated may, by this
 “ means, be enabled to communicate
 “ to others the sacred rites in which
 “ he has been instructed ; whether
 “ after this he becomes a torch bearer,
 “ or an interpreter of the mysteries,
 “ or sustains some other part of the
 “ sacerdotal office. But the fifth,
 “ which is produced from all these,

“ is friendship with divinity, and the
 “ enjoyment of that felicity which
 “ arises from intimate converse with
 “ the gods. Similar to this is the
 “ tradition of political reasons; for, in
 “ the first place, a certain purgation
 “ precedes, or an exercise in convenient
 “ mathematical disciplines from early
 “ youth. For thus Empedocles asserts,
 “ that it is necessary to be purified
 “ from fordid concerns, by drawing
 “ from five fountains, with a vessel
 “ of indissoluble brass: but Plato,
 “ that purification is to be derived
 “ from the five mathematical disci-
 “ plines, viz. from arithmetic, ge-
 “ ometry, stereometry, music, and
 “ astronomy; but the philosophical
 “ tradition of theorems, logical, po-
 “ litical, and physical, is similar to
 “ initiation. But he (that is, Plato,)
 “ denominates *εποπτεία*, or inspection,
 “ an occupation about intelligibles,

“ true beings, and ideas. But he
 “ considers the binding of the head,
 “ and coronation, as analogous to the
 “ power which any one receives from
 “ his instructors, of leading others to
 “ the same contemplation. And the
 “ fifth gradation is, the most perfect
 “ felicity arising from hence, and,
 “ according to Plato, an assimilation
 “ to divinity, as far as is possible to
 “ mankind.” But though *εποπτεία*,
 or inspection, principally characterized
 the greater mysteries, yet this was
 likewise accompanied with *μυησις*, or
 initiation, as will be evident in the
 course of this inquiry.

BUT let us now proceed to
 the doctrine of the greater mysteries:
 and here I shall endeavour to prove,
 that as the shews of the lesser myste-
 ries occultly signified the miseries of
 the soul while in subjection to body,

so those of the greater obscurely intimated, by mystic and splendid visions, the felicity of the soul both here and hereafter, when purified from the defilements of a material nature, and constantly elevated to the realities of intellectual vision. Hence, as the ultimate design of the mysteries, according to Plato, was to lead us back to the principles from which we descended, that is, to a perfect enjoyment of intellectual good, the tradition of these principles was doubtless one part of the doctrine contained in the *απορρητα*, or secret discourses; and the different purifications exhibited in these rites, in conjunction with initiation and inspection, were symbols of the gradation of virtues requisite to this re-ascent of the soul. And hence too, if this be the case, a representation of the descent of the soul must certainly form no inconsiderable part of these

mystic shews; all which the following observations will, I doubt not, abundantly evince.

In the first place, then, that the shews of the greater mysteries occultly signified the felicity of the soul both here and hereafter, when separated from the contagion of body, is evident from what has been demonstrated in the former part of this discourse: for if he who in the present life is in subjection to his irrational part is truly in Hades, he who is superior to its dominion is likewise an inhabitant of a place totally different from Hades. If Hades therefore is the region of punishment and misery, the purified soul must reside in the regions of bliss; cathartically, indeed, and theoretically, in the present life, and *ενθεασικως*, or according to a deific energy, in the next. This being admitted, let us

proceed to consider the description which Virgil gives us of these fortunate abodes, and the latent signification which it contains. Æneas and his guide, then, having passed through Hades, and seen Tartarus, or the utmost profundity of a material nature, at a distance, advance to the Elysian fields :

Devenere locos lætos, et amæna vireta
 Fortunatorum nemorum, sedesque beatas.
 Largior hic campos æther et lumine vestit
 Purpureo ; solemque suum, sua sidera norunt.

Now the secret meaning of these joyful places is thus beautifully unfolded by Olympiodorus in his MS. Commentary on the Gorgias of Plato. “ It
 “ is necessary to know,” says he,
 “ that the fortunate islands are said to
 “ be raised above the sea ; and hence
 “ a condition of being transcending
 “ this corporeal life and generation,
 “ is denominated the islands of the

“ bleſſed; but theſe are the ſame with
 “ the Elyſian fields. And on this
 “ account Hercules is reported to have
 “ accompliſhed his laſt labour in the
 “ Heſperian regions; ſignifying by
 “ this, that having vanquiſhed an ob-
 “ ſcure and terreſtrial life, he after-
 “ wards lived in open day, that is, in
 “ truth and reſplendent light.” Δει-
 δε ειδεναι οτι αι νησοι υπερκυπλουσι της θα-
 λαſſης ανωιερω ουσαι. Την ουν πολιτειαν
 την υπερκυψαſαν του βίου κ̃ της γενηſεως,
 μακαρων νηſους καλουσι. Ταυτον δε εſι κ̃
 το ηλυſιον πεδιον. Δια τοι τουτο κ̃ ο ηρακ-
 λης γελευſαιον αθλον εν τοις εſπεριοις μερεſιν
 εποιηſατο, αν̃ι κα̃ηγωνιſατο τον ſκο̃λεινον κ̃
 χ̃θονιον βιον, κ̃ λοιπον εν ημερα, ο εſιν εν
 αληθεια κ̃ φω̃ι εζη. So that he who in
 the preſent ſtate vanquiſhes as much
 as poſſible a corporeal life, through the
 exerciſe of the cathartic virtues, paſſes
 in reality into the fortunate iſlands of
 the ſoul, and lives ſurrounded with

the bright splendours of truth and wisdom proceeding from the sun of good.

But when the poet, in describing the employments of the blessed, says,

Pars in gramineis exercent membra palæstris;
 Contendunt ludo, et fulva luctantur arena:
 Pars pedibus plaudunt choreas, et carmina dicunt,
 Nec non Threicius longa cum veste sacerdos
 Obloquitur numeris septem discrimina vocum:
 Iamque eadem digitis, jam pectine pulsat eburno.
 Hic genus antiquum Teucris, pulcherrima proles,
 Magnanimi heroes, nati melioribus annis,
 Ilusque, Assaracusque, et Trojæ Dardanus auctor.
 Arma procul, currusque virum miratur inanis.
 Stant terra defixæ hastæ, passimque soluti
 Per campum pascuntur equi. Quæ gratia curruum
 Armorumque fuit vivis, quæ cura nitentis
 Pascere equos, eadem sequitur tellure repostos.
 Conspicit, ecce alios, dextra lævaque per herbam
 Vescentis, lætumque choro Pæana canentis,
 Inter odoratum lauri nemus: unde superne
 Plurimus Eridani per silvam volvitur amnis.

This must not be understood as if the soul in the regions of felicity retained

any affection for material concerns, or was engaged in the trifling pursuits of a corporeal life ; but that when separated from generation, she is constantly engaged in intellectual employments ; either in exercising the divine contests of the most exalted wisdom ; in forming the responsive dance of refined imaginations ; in tuning the sacred lyre of mystic piety to strains of deific fury and ineffable delight ; in giving free scope to the splendid and winged powers of the soul ; or in nourishing the intellect with the substantial banquets of intelligible food. Nor is it without reason that the river Eridanus is represented as flowing through these delightful abodes ; and is at the same time denominated *plurimus*, because a great part of it was absorbed in the earth without emerging from thence : for a river is the symbol of life, and consequently signifies in this place the

nature of an intellectual life, proceeding from on high, that is, from divinity itself, and gliding with prolific energy through the occult and profound recesses of the soul.

But when, in the following lines, he says,

Nulli certa domus. Lucis habitamus opacis,
Riparumque toros, et prata recentia rivis
Incolimus.

By the blessed being confined to no particular habitation, the liberal condition of their existence is plainly implied; since they are entirely free from all material restraint, and purified from all inclination to the dark and cold tenement of body. The shady groves are symbols of the soul's retiring to the depth of her essence, and there, by a divinely solitary energy, establishing herself in the ineffable

principle of things. And the meadows are symbols of that prolific power of the gods through which all the variety of reasons, animals, and forms was produced, and which is here the refreshing pasture and retreat of the liberated soul.

But that the tradition of the principles from which the soul descended formed a part of the sacred mysteries is evident from Virgil; and that this was accompanied with a vision of these principles or gods, is no less certain, from the testimony of Plato, Apuleius, and Proclus. The first part of this assertion is evinced by the following beautiful lines :

Principio cælum ac terras, camposque liquentes
 Lucentemque globum lunæ, Titaniaque astra
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem, et magno se corpore miscet.
 Inde hominum pecudumque genus, vitæque volantum,
 Et quæ marmoreo fert monstra sub æquore pontus.

Igneus est ollis vigor, et cælestis origo
 Seminibus, quantum non noxia corpora tardant,
 Terienique hebetant artus, moribundaque membra.
 Hinc metuunt cupiuntque: dolent, gaudentque: neque
 auras
 Despiciunt clausæ tenebris et carcere cæco.

For the sources of the soul's existence are also the principles from which it fell; and these, as we may learn from the *Timæus* of Plato, are Jupiter, or the Demiurgus, the mundane soul, and the junior or mundane gods.—Now, of these, the mundane intellect, which, according to the antient theology, is Bacchus, is principally celebrated by the poet, and this because the soul is particularly distributed into generation Dionysiacally, as is evident from the preceding extracts from Olympiodorus; and is still more abundantly confirmed by the following curious passage from the same author, in his comment on the *Phædo* of Plato. “The soul,” says he, “de-

“ scends Corically, or after the man-
 “ ner of Proserpine, into generation,
 “ but is distributed into generation
 “ Dionysiacally; and she is bound in
 “ body Prometheiacally and Titani-
 “ cally: she frees herself therefore
 “ from its bonds by exercising the
 “ strength of Hercules; but she is
 “ collected into one through the as-
 “ sistance of Apollo and the favour
 “ Minerva, by philosophizing in a
 “ manner truly cathartic.” Οτι κορι-
 κως μὲν εἰς γενεσὶν κἀλίσιν ἡ ψυχὴ. Διου-
 σιακως δὲ μερίζεται ὑπὸ τῆς γενεσεως. Προ-
 μηθεϊως δὲ, καὶ τιτανικως, ἐγκαταδίδται τῷ
 σώματι. Λυεὶ μὲν οὖν ἐαυτὴν ἡρακλειως ἰσχυ-
 σασα. Συναιρεὶ δὲ δι’ ἀπολλωνος καὶ τῆς σω-
 τήρας ἀθηνᾶς, καθαρικως τῷ ὄντι φιλοσο-
 φουσα. The poet, however, intimates
 the other causes of the soul’s existence,
 when he says,

Igneus est ollis vigor, et cœlestis origo
 Seminibus, —————

which evidently alludes to the *sowing* of souls into generation, mentioned in the *Timæus*. And from hence the reader will easily perceive the extreme ridiculousness of Dr. Warburton's system, that the grand secret of the mysteries consisted in exposing the errors of Polytheism, and in teaching the doctrine of the unity, or the existence of one deity alone. For he might as well have said, that the great secret consisted in teaching a man how, by writing notes on the works of a poet, he might become a *bishop*! But it is by no means wonderful that men who have not the smallest conception of the true nature of the gods; who have persuaded themselves that they were only dead men deified; and who measure the understandings of the ancients by their own, should be led to fabricate a system so improbable and

absurd. Indeed the sophistry throughout his whole treatise is perpetual, and every where exhibits to our view the leading features of a Christian priest in complete perfection; I mean consummate arrogance, united with a profound ignorance of antient wisdom, and blended with matchless hypocrisy and fraud. For, indeed, from the earliest of the fathers, down to the most modern and vile plebeian teacher among the Methodists, the same character displays itself, and is alike productive of the same deplorable mischief to the real welfare of mankind. But it is necessary that impiety should sometimes prevail on the earth; though at the same time, it is no less necessary that its consequent maladies should be lamented and strenuously resisted by every genuine lover of virtue and truth.

But that this tradition was accompanied with a vision of the causes from which the soul descended, is evident from the express testimony, in the first place, of Apuleius, who thus describes his initiation into the mysteries. “ Accessi confinium mortis ; et
 “ calcato Proserpinæ limine, per om-
 “ nia vectus elementa remeavi. Nocte
 “ media vidi solem candido coruscan-
 “ tem lumine, *deos inferos, et deos su-*
 “ *peros.* Accessi coram, et adoravi de
 “ proximo*.” That is, “ I approach-
 “ ed the confines of death ; and tread-
 “ ing on the threshold of Proserpine,
 “ and being carried through all the
 “ elements, I came back again to my
 “ pristine situation. In the depths of
 “ midnight I saw the sun glittering
 “ with a splendid light, *together with*
 “ *the infernal and supernal gods :* and

* Apul. Metamorph. lib. .11. prope finem.

“ to these divinities approaching near,
 “ I paid the tribute of devout adora-
 “ tion.” And this is no less evidently
 implied by Plato in the Phædrus, who
 thus describes the felicity of the virtu-
 ous soul prior to its descent, in a beau-
 tiful allusion to the arcane visions of the
 mysteries. Καλλος δε ἴσῃ ην ἰδεῖν λαμ-
 προν, ὅτε συν εὐδαιμονι χορῶ μακαριαν οὖν
 ἴε καὶ θεῶν ἐπομενοὶ μέγα μὲν διὸς ἡμεῖς, ἀλ-
 λοι δὲ μέλ’ αλλοῦ θεῶν, εἰδὼν ἴε καὶ ἐέλουντο
 τελετῶν ἣν θεμῖς λεγεῖν μακαριώτατην· ἣν ὀρ-
 γιάζομεν ολοκληροὶ μὲν αὖτοι οὐρές, καὶ ἀπα-
 ρεῖς κακῶν ὅσα ἡμᾶς ἐν ὑγερῶ χρόνῳ ὑπεμε-
 νεν. Ολοκληρὰ δὲ καὶ ἀπλά καὶ ἀίρεμη καὶ
 εὐδαιμονα φασμάτα μυούμενοι ἴε καὶ ἐποπτεύ-
 οντες ἐν αὐγῇ καθάρᾳ καθάροι οὐρές καὶ ἀση-
 μάνοι τοῦτου ο νυν δὴ σῶμα περιφερόντες
 ὀνομαζόμεν ὄσρεου τροπὸν δεδεσμευμένοι.—
 That is, “ But it was then lawful
 “ to survey the most splendid beauty,
 “ when we obtained, together with
 “ that blessed choir, this happy vision

“ and contemplation. And we in-
 “ deed enjoyed this blessed spectacle
 “ together with Jupiter ; but others
 “ in conjunction with some other
 “ god ; at the same time being *initi-*
 “ *ated* in those *mysteries*, which it is
 “ lawful to call the most blessed of all
 “ mysteries. And these divine *Orgies*
 “ were celebrated by us, while we
 “ possessed the proper integrity of our
 “ nature, and were freed from the
 “ molestations of evil which awaited
 “ us in a succeeding period of time.
 “ Likewise, in consequence of this
 “ divine *initiation*, we became *spec-*
 “ *tators* of entire, simple, immove-
 “ able, and *blessed visions*, resident
 “ in a pure light ; and were our-
 “ selves pure and immaculate, and
 “ liberated from this surrounding vest-
 “ ment, which we denominate body,
 “ and to which we are now bound
 “ like an oyster to its shell.” Upon

this beautiful passage Proclus observes, in Theol. Plat. lib. 4, p. 193, “ That
 “ *initiation* and *inspection* are symbols
 “ of ineffable silence, and of union
 “ with mystical natures, through in-
 “ telligible visions.” Καὶ γὰρ ἡ μυσικὴ,
 καὶ ἡ ἐποπτεία, τῆς ἀρρητοῦ σιγῆς ἐστὶ συμβό-
 λον, καὶ τῆς πρὸς τὰ μυσικὰ διὰ τῶν νοητῶν
 φαισμάτων ἐνώσεως. Now, from all this,
 it may be inferred, that the most sub-
 lime part of ἐποπτεία or *inspection*, con-
 sisted in beholding the gods themselves
 invested with a resplendent light; and
 that this was symbolical of those
 transporting visions, which the virtu-
 ous soul will constantly enjoy in a fu-
 ture state; and of which it is able to
 gain some ravishing glimpses, even
 while connected with the cumbrous
 vestment of body.

But that this was actually the case,
 is evident from the following unequi-

vocal testimony of Proclus in Plat. Repub. p. 380. *Εν απασι ταις τελεταις*

και τοις μυσηριοις, οι θεοι πολλας μεν εαυτων προτεινουσι μορφας, πολλα δε σχηματα εξαλλαττοντες φαινονται· και τοτε μεν ατυπωτον αυτων προβεβληται φως, τοτε δε εις ανθρωπειον μορphen εσχηματισμενον, τοτε δε εις αλλοιον τυπον προεληλυθως. i. e. “

“ all initiations and mysteries, the

“ gods exhibit many forms of them-

“ selves, and appear in a variety of

“ shapes: and sometimes, indeed, an

“ unfigured light of themselves is

“ held forth to the view; sometimes

“ this light is figured according to a

“ human form, and sometimes it pro-

“ ceeds into a different shape.” This

doctrine, too, of divine appearances in

the mysteries, is clearly confirmed by

Plotinus, Ennead. 1. lib. 6. p. 55, and

Ennead. 9. lib. 9. p. 700. And, in

short, that magical evocation formed

a part of the sacerdotal office in the

mysteries, and that this was univer-
 sally believed by all antiquity, long
 before the æra of the latter Platonists,
 is plain from the testimony of Hippo-
 crates, or at least Democritus, in his
 Treatise de Morbo Sacro. p. 86, fol.
 For speaking of those who attempt to
 cure this disease by magic, he ob-
 serves: *ει γαρ σεληνην τε καθαιρειν, και*
ηλιον αφανιζειν, χειμωνα τε και ευδιην ποι-
ειν, και ομβρους και αυχμους, και θαλασ-
σαν αφονον και γην και τ' αλλα λαβοιουτο τρο-
πα παντα επιδεχονται επισασθαι, ειτε και
εκ ΤΕΛΕΤΩΝ, ειτε και εξ αλλης τινος
γνωμης η μελετης φασιν οιοι τε ειναι οι ταυ-
τα επιτηδευοντες δυσεβειν εμοι γε δοκεουσι.
κ. λ. i. e. “ For if they profess them-
 “ selves able to draw down the moon,
 “ to obscure the sun, to produce stor-
 “ my and pleasant weather, as like-
 “ wise showers of rain, and heats,
 “ and to render the sea and the earth
 “ barren, and to accomplish every

“ thing else of this kind; whether
 “ they derive this knowledge from
 “ *the Mysteries*, or from some other
 “ institution or meditation, they ap-
 “ pear to me to be impious, from the
 “ study of such concerns.” From all
 which it is easy to see, how egregi-
 ously Dr. Warburton was mistaken,
 when, in p. 231 of his *Divine Lega-*
tion, he asserts, “ that the light be-
 “ held in the mysteries, was nothing
 “ more than an illuminated image
 “ which the priests had thoroughly
 “ purified.”

But he is likewise no less mistaken,
 in transferring the injunction given in
 one of the magic oracles of Zoroaster,
 to the business of the Eleusinian mys-
 teries, and in perverting the meaning
 of the Oracle's admonition. For thus
 the Oracle speaks :

Μη φυσεως καλεσης αυτοπιον αγαλμα,
Ου γαρ χρη κεινους σε βλεπειν πριν σωμα τελεσθῃ.

That is, “ Invoke not *the self-conspicuous image of Nature*, for you must not behold these things before your body has received the purification necessary to initiation.” — Upon which he observes, “ *that the self-conspicuous image was only a diffusive shining light, as the name partly declares*.*” But this is a piece of gross ignorance, from which he might have been freed by an attentive perusal of Proclus on the *Timæus* of Plato: for in these truly divine Commentaries we learn, “ that the moon is the cause of nature to mortals, *and the self-conspicuous image of fontal nature.*” Σεληνη μεν αιγια τοις θνητοις της φυσεως, το αυτοπιον αγαλμα ουσα της πηγαιας φυσεως. in. *Tim.* p. 260. If the reader is de-

* Divine Legation, p. 231.

firsous of knowing what we are to understand by the fontal nature of which the moon is the image, let him attend to the following information, derived from a long and deep study of the antient theology : for from hence I have learned, that there are many divine fountains contained in the essence of the demiurgus of the world ; and that among these there are three of a very distinguished rank, viz. the fountain of souls, or Juno, the fountain of virtues, or Minerva, and the fountain of nature, or Diana. This last fountain too immediately depends on the vivific goddess Rhea ; and was assumed by the Demiurgus among the rest, as necessary to the prolific production of himself. And this information will enable us besides to explain the meaning of the following passages in Apuleius, which, from not being understood, have induced the moderns to

believe that Apuleius acknowledged but one deity alone. The first of these passages is in the beginning of the eleventh book of his *Metamorphosis*, in which the divinity of the moon is represented as addressing him in this sublime manner: *En adsum tuis com-mota, Luci, precibus, rerum Natura parens, elementorum omnium domina, seculorum progenies initialis, summa numinum, regina Manium, prima cælitum, Deorum Dearumque facies uniformis: quæ cæli luminosa culmina, maris salubria flamina, inferorum deplorata silentia nutibus meis dispenso: cujus numen unicum, multiformi specie, ritu vario, nomine multijugo totus veneratur orbis. Me primigenii Phryges Pessinunticam nominant Deum matrem. Hinc Autochthones Attici Cecropiam Minervam; illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Dictynnam Dianam;*

Siculi trilingues Stygiam Proserpinam;
 Eleusinii vetustam Deam Cererem:
 Junonem alii, alii Bellonam, alii He-
 caten, Rhamnufiam alii. Et qui nas-
 centis dei Solis inchoantibus radiis il-
 lustrantur, Æthiopes, Arriique, pris-
 caque doctrina pollentes Ægyptii cæ-
 rimoniis me prorsus propriis perco-
 lentes appellant vero nomine reginam
 Isidem. That is, “ Behold, Lucius,
 “ moved with thy supplications, I am
 “ present ; I, who am *Nature*, the
 “ parent of things, queen of all the
 “ elements, initial progenitor of ages,
 “ the greatest of divinities, queen of
 “ departed spirits, the first of the
 “ celestials, and the uniform appear-
 “ ance of gods and goddesses : who
 “ rule by my nod the luminous heights
 “ of the heavens, the salubrious breezes
 “ of the sea, and the deplorable si-
 “ lences of the infernal regions ; and
 “ whose divinity, in itself but one, is

“ venerated by all the earth, accord-
 “ ing to a multiform shape, various
 “ rites, and different appellations.—
 “ Hence the primitive Phrygians call
 “ me Pessinuntica, the mother of the
 “ gods; the native Athenians, Cecro-
 “ pian Minerva; the floating Cypri-
 “ ans, Paphian Venus; the arrow-
 “ bearing Cretans, Dictynnian Diana;
 “ the three-tongued Sicilians, Stygian
 “ Proserpine; and the inhabitants of
 “ Eleusis, the antient goddess Ceres.
 “ Some again have invoked me as
 “ Juno, others as Bellona, others as
 “ Hecate, and others as Rhamnusia:
 “ and those who are enlightened by
 “ the emerging rays of the rising
 “ sun, the Æthiopians, Ariians, and
 “ Ægyptians, powerful in antient
 “ learning, who reverence my divi-
 “ nity with ceremonies perfectly pro-
 “ per, call me by a true appellation
 “ queen Isis.” And, again, in another

place of the same book, he says of the moon: "Te Superi colunt, observant
 "Inferi: tu rotas orbem, lumnas So-
 "lem, regis mundum, calcas Tartarum. Tibi respondent fidera, gaudent numina, redeunt tempora, ferviunt elementa, &c." That is,
 "The supernal gods reverence thee,
 "and those in the realms beneath attentively observe thy nod. Thou
 "rollest the heavens round the steady
 "poles, dost illuminate the sun, govern the world, and tread on the
 "dark realms of Tartarus. The stars
 "move responsive to thy command,
 "the gods rejoice in thy divinity, the
 "hours and seasons return by thy
 "appointment, and the elements reverence thy decree." For all this easily follows, if we consider it as addressed to the fontal deity of nature, subsisting in the Demiurgus, and which is the exemplar of that nature which

flourishes in the lunar orb, and throughout the material world, and from which the deity itself of the moon originally proceeds. Hence, as this fountain immediately depends on the vivific goddess Rhea, the reason is obvious, why it was formerly worshipped as the mother of the gods: and as all the mundane are contained in the super-mundane gods, the other appellations are to be considered as names of the several mundane divinities produced by this fountain, and in whose essence they are likewise contained.

But to proceed with our inquiry, I shall, in the next place, prove that the different purifications exhibited in these rites, in conjunction with initiation and inspection, were symbols of the gradation of virtues requisite to the ascent of the soul. And the

first part, indeed, of this proposition respecting the purifications, immediately follows from the testimony of Plato in the passage already adduced, in which he asserts, that the ultimate design of the mysteries was to lead us back to the principles from which we originally fell. For if the mysteries were symbolical, as is universally acknowledged, this must likewise be true of the purifications as a part of the mysteries; and as inward purity, of which the external is symbolical, can only be obtained by the exercise of the virtues, it evidently follows, that the purifications were symbols of the purifying moral virtues. And the latter part of the proposition may be easily inferred, from the passage already cited from the Phædrus of Plato, in which he compares *initiation* and *inspection* to the blessed vision of intelligible natures; an employment which

can alone belong to the energies of contemplative virtue. But the whole of this is rendered indisputable by the following remarkable testimony of Olympiodorus, in his excellent MS. Commentary on the Phædo of Plato.

“ In the sacred rites,” says he, “ popular purifications are in the first place brought forth, and after these such as are more arcane. But in the third place, collections of various things into one are received; after which follows inspection. The ethical and political virtues therefore are analogous to the apparent (or popular) purifications. But such of the cathartic virtues as banish all external impressions, correspond to the more occult purifications. The theoretical energies about intelligibles, are analogous to the collections; but the contraction of these energies into an indivisible nature,

“ corresponds to initiation. And the
 “ simple self-inspection of simple
 “ forms, is analogous to epoptic vi-
 “ sion.” Οτι εν τοις ιεροις ηγουνο μεν αι
 πανδημοι καθαρσεις. Ειλα επι ταυταις απορ-
 ρηοις· μελα δε ταυταις συσασεις παρελαμ-
 βανουο, κη επι ταυταις μυησεις· εν τελει δε
 εποπθειας. Αναλογουσι τοιουν αι μεν ηθικαι
 κη πολιτικαι αρεται, τοις εμφανεσι καθαρ-
 μοις. Αι δε καθαρικαι οσαι αποσκευαζον-
 ται παντα τα εκτος τοις απορρηοις. Αι δε
 περι τα νοητα θεωρητικαι τε ενεργειαι ταις
 συσασειν. Αι δε τουτων συναιρεσεις εις το
 αμερισον ταις μυησειν. Αι δε απλαι των
 απλων ειδων αυτοψιαι ταις εποπθειας. And
 here I cannot refrain from noticing,
 with indignation mingled with pity,
 the ignorance and arrogance of mo-
 dern critics, who pretend that this
 distribution of the virtues is entirely
 the invention of the latter Platonists,
 and without any foundation in the
 writings of Plato. And among the

supporters of such ignorance, I am sorry to find Fabricius, in his prolegomena to the life of Proclus. For nothing can be more obvious to every reader of Plato, than that in his Laws he treats of the political virtues; in his Phædo, and seventh book of the Republic, of the cathartic; and in his Thætetus, of the contemplative and sublimer virtues. This observation is indeed so obvious, in the Phædo, with respect to the cathartic virtues, that no one but a verbal critic could read this dialogue and be insensible to its truth: for Socrates in the very beginning expressly asserts, that it is the business of philosophers to study to die, and to be themselves dead*, and yet at the same time reprobates suicide.

* Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὁρθῶς ἀπὸ μὲν φιλοσοφίας λεληθῆναι ἴας ἄλλους, ὅτι οὐδὲν ἄλλο αὐτοῖς ἐπιηδυνεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι.

Plat. in Phæd.

What then can such a death mean but philosophical death? And what is this but the true exercise of the cathartic virtues? But these poor men read only superficially, or for the sake of displaying some critical *acumen* in verbal emendations; and yet with such despicable preparations for philosophical discussion, they have the *impudence* to oppose their puerile conceptions to the decisions of men of elevated genius and profound investigation, who, happily freed from the danger and drudgery of learning any foreign language, directed all their attention without restraint to the acquisition of the most exalted truth.

It only now remains that we prove, in the last place, that a representation of the descent of the soul formed no inconsiderable part of these mystic shews. This indeed is doubtless oc-

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cultly insinuated by Virgil, when speaking of the souls of the blessed in Elysium, he adds,

Has omnes, ubi mille rotam volvère per annos,
Lethæum ad fluvium deus evocat agmine magno:
Scilicet immemores supera ut convexa revifant,
Rurfus et incipiant in corpora velle reverti.

But openly by Apuleius, in the following prayer which Psyche addresses to Ceres: Per ego te frugiferam tuam dextram istam deprecor, per lætificas messium cærimonias, per tacita sacra cistarum, et per famulorum tuorum draconum pinnata curricula, et glebæ Siculæ fulcamina, et currum rapacem, et terram tenacem, et illuminarum Proserpinæ nuptiarum demacula, et cætera, quæ silentio tegit Eleusis, Atticæ sacrarium; miserandæ Psyches animæ, supplicis tuæ, subsiste. That is, “ I beseech thee, by
“ thy fruit-bearing right hand, by the
“ joyful ceremonies of thy harvests,

“ by the occult sacred concerns of
 “ thy cistæ, and by the winged car of
 “ thy attending dragons, and the fur-
 “ rows of the Sicilian soil, and the
 “ rapacious chariot, *and the dark de-*
 “ *scending ceremonies attending the mar-*
 “ *riage of Proserpine, and the ascending*
 “ *rites which accompanied the luminous*
 “ *invention of thy daughter, and by other*
 “ *arcana which Eleusis the Attic sanc-*
 “ *tuary conceals in profound silence, re-*
 “ lieve the sorrows of thy wretched
 “ suppliant Psyche.” For the rape
 of Proserpine signifies the descent of
 the soul, as is evident from the pas-
 sage previously adduced from Olympi-
 odorus, in which he says the soul de-
 scends Corically; and this is confirmed
 by the authority of the philosopher
 Sallust, who, in his book de Diis
 et Mundo, p. 251, observes, “ That
 “ the rape of Proserpine is fabled
 “ to have taken place about the oppo-

“ site equinoctial; and by this the
 “ descent of souls is implied.” Περι
 γουν την ενανθιαν ισημεριαν η της Κορης αρ-
 παγη μυθολογείται γενεσθαι, ο δη καθοδος
 εσι των ψυχων. And as the rape of
 Proserpine was exhibited in the shews
 of the mysteries, as is clear from Apu-
 leius, it indisputably follows, that this
 represented the descent of the soul,
 and its union with the dark tenement
 of body. Indeed if the ascent and de-
 scent of the soul, and its condition
 while connected with a material na-
 ture, were represented in the shews of
 the mysteries, it is evident that this
 was implied by the rape of Proser-
 pine. And the former part of this
 assertion is manifest from Apuleius,
 when describing his initiation, he says,
 in the passage already adduced, “ I
 “ approached the confines of death,
 “ and treading on the threshold of
 “ Proserpine, *and being carried through*

“ *all the elements, I came back again to my pristine situation.*” And as to the latter part, it has been amply proved, from the highest authority, in the first division of this discourse.

Nor must the reader be disturbed on finding that, according to Porphyry, as cited by Eusebius*, the fable of Proserpine alludes to seed placed in the ground; for this is likewise true of the fable, considered according to its material explanation. But it will be proper on this occasion to rise a little higher, and consider the various species of fables, according to their philosophical distribution; since by this means the present subject will receive an additional elucidation, and the wisdom of the antient authors of fables will be vindicated from the unjust as-

* Eveng. Præper. lib. 3. cap. 2.

persons of ignorant declaimers. I
 shall present the reader, therefore, with
 the following interesting division of
 fables, from the elegant book of the
 Platonic philosopher Sallust, on the
 gods and the universe. "Of fables,"
 says he, "some are theological, others
 " physical, others animastic, (or re-
 " lating to soul) others material, and
 " lastly, others mixed from these.—
 " Fables are theological which em-
 " ploy nothing corporeal, but specu-
 " late the very essences of the gods;
 " such as the fable which asserts that
 " Saturn devoured his children: for
 " it insinuates nothing more than the
 " nature of an intellectual god; since
 " every intellect returns into itself.
 " But we speculate fables physically
 " when we speak concerning the
 " energies of the gods about the
 " world; as when considering Saturn
 " the same as time, and calling the

“ parts of time the children of the
 “ universe, we assert that the children
 “ are devoured by their parent. But
 “ we employ fables in an animastic
 “ mode, when we contemplate the
 “ energies of soul; because the intel-
 “ lections of our souls, though by a
 “ discursive energy they run into other
 “ things, yet abide in their parents.
 “ Lastly, fables are material, such as
 “ the Egyptians ignorantly employ,
 “ considering and calling corporeal na-
 “ tures divinities: such as Isis, earth,
 “ Osiris, humidity, Typhon heat:
 “ or, again, denominating Saturn wa-
 “ ter, Adonis, fruits, and Bacchus,
 “ wine. And, indeed, to assert that
 “ these are dedicated to the gods, in
 “ the same manner as herbs, stones,
 “ and animals, is the part of wise
 “ men; but to call them gods is alone
 “ the province of fools and mad men;
 “ unless we speak in the same manner

“ as when, from established custom,
 “ we call the orb of the sun and
 “ its rays the sun itself. But we
 “ may perceive the mixed kind of fa-
 “ bles, as well in many other particu-
 “ lars, as when they relate, that Dis-
 “ cord, at a banquet of the gods,
 “ threw a golden apple, and that a
 “ dispute about it arising among the
 “ goddesses, they were sent by Jupi-
 “ ter to take the judgement of Paris,
 “ who, charmed with the beauty of
 “ Venus, gave her the apple in pre-
 “ ference to the rest. For in this fa-
 “ ble the banquet denotes the super-
 “ mundane powers of the gods; and
 “ on this account they subsist in con-
 “ junction with each other: but the
 “ golden apple denotes the world,
 “ which, on account of its compo-
 “ sition from contrary natures, is not
 “ improperly said to be thrown by
 “ Discord, or strife. But again, since

“ different gifts are imparted to the
 “ world by different gods, they ap-
 “ pear to contest with each other for
 “ the apple. And a soul living ac-
 “ cording to sense, (for this is Paris)
 “ not perceiving other powers in the
 “ universe, asserts that the apple is
 “ alone the beauty of Venus. But of
 “ these species of fables, such as are
 “ theological belong to philosophers;
 “ the physical and animastic to poets;
 “ *but the mixt to initiatory rites; (τελε-*
 “ *ταῖς) since the intention of all mystic*
 “ *ceremonies is to conjoin us with the*
 “ *world and the gods.*”

Thus far the excellent Sallust: from
 whence it is evident, that the fable of
 Proserpine, as belonging to the mys-
 teries, is properly of a mixed nature,
 or composed from all the four species
 of fables, the theological, physical,
 animastic, and material. But in order

to understand this divine fable, it is requisite to know, that according to the arcana of the antient theology, the Coric order (or the order belonging to Proserpine) is twofold, one part of which is super-mundane, subsisting with Jupiter, or the Demiurgus, and together with him establishing one artificer of divisible natures: but the other is mundane, in which Proserpine is said to be ravished by Pluto, and to animate the extremities of the universe. “Hence,” says Proclus, “according to the rumor of theologists, who delivered to us the most holy Eleusinian initiations, Proserpine abides on high in those dwellings of her mother which she prepared for her in inaccessible places, exempt from the sensible world. But she likewise dwells beneath with Pluto, administering terrestrial concerns, governing the recesses of the earth,

“ supplying life to the extremities of
 “ the universe, and imparting soul to
 “ beings which are rendered by her
 “ inanimate and dead,”

Και γαρ η των θεολογων φημη, των τας αγιωλας ημιν εν Ελευσινι τελελας παραδεδωκοτων, ανω, μεν αυτην εν τοις μητρος οικοις μενειν φησιν, ους η μητηρ αυτη καλεσκευαζεν εν αβατοις εξηρημενους του παντος. Κατω δε μελα πλουτωνος των χθονιων επαρχειν, κ̃ τους της γης μυχους επιροπευειν, κ̃ ζων επορεγειν τοις εχατοις του παντος, κ̃ ψυχης μελαδιδοναι τοις παρ' εαυτων αψυχοις, κ̃ νεκροις. Procl. in Theol. Plat. p. 371.

Hence we may easily perceive that this fable is truly of the mixed kind, one part of which relates to the supermundane establishment of the secondary cause of life, and the other to the procession of life and soul to the extremity of things. Let us therefore more attentively consider the fable, in

that part of it which is symbolical of the descent of souls; in order to which, it will be requisite to premise an abridgement of the arcane discourse, respecting the wanderings of Ceres, as preserved by Minutius Felix. “ Pro-
 “ serpene,” says he, “ the daughter
 “ of Ceres by Jupiter, as she was
 “ gathering tender flowers, in the new
 “ spring, was ravished from her de-
 “ lightful abodes by Pluto; and being
 “ carried from thence through thick
 “ woods, and over a length of sea,
 “ was brought by Pluto into a cavern,
 “ the residence of departed spirits,
 “ over whom she afterwards ruled
 “ with absolute sway. But Ceres,
 “ upon discovering the loss of her
 “ daughter, with lighted torches, and
 “ begirt with a serpent, wandered
 “ over the whole earth for the pur-
 “ pose of finding her till she came

“ to Eleufina; there ſhe found her
 “ daughter, and diſcovered to the
 “ Eleufinians the plantation of corn.”

Now in this fable *Ceres* represents the evolution of that ſelf-ſpective part of our nature which we properly denominate *intellect*, (or its being unfolded from its quiet and collected ſubſiſtence in the intelligible world;) and *Proſerpine* that vital, ſelf-moving, and animating part which we call *ſoul*. But leſt this analogy of unfolded intellect to *Ceres* ſhould ſeem ridiculous to the reader, unacquainted with the Orphic theology, it is neceſſary to inform him that this goddeſs, from her intimate union with *Rhea*, in conjunction with whom ſhe produced *Jupiter*, is evidently of a Saturnian and zoogonic, or intellectual and vivific rank; and hence, as we are informed by the philoſopher *Salluſt*, among the mundane divinities ſhe is the deity of

the planet Saturn*. So that in consequence of this, our intellect in a descending state must aptly symbolize with the divinity of Ceres; but Pluto signifies the whole of a material nature; since the empire of this god, according to Pythagoras, commences downwards from the Galaxy or milky way. And the cavern signifies the entrance, as it were, into the profundities of such a nature, which is accomplished by the soul's union with this terrestrial body. But in order to understand perfectly the secret meaning of the other parts of this fable, it will be necessary to give a more explicit detail of the particulars attending the rape, from the beautiful poem of Claudian on this subject. From

* Hence we may perceive the reason why Ceres as well as Saturn was denominated a *legislative* deity; and why illuminations were used in the celebration of the Saturnalia, as well as in the Eleusinian mysteries.

this elegant performance, therefore, we learn that Ceres, who was afraid lest some violence should be offered to Proserpine, on account of her inimitable beauty, conveyed her privately to Sicily, and concealed her in a house built on purpose by the Cyclops, while she herself directs her course to the temple of Cybele, the mother of the Gods. Here, then, we see the first cause of the soul's descent, viz. her desertion of a life wholly according to intellect, which is occultly signified by the separation of Proserpine from Ceres. Afterwards, we are told that Jupiter instructs Venus to go to this abode, and betray Proserpine from her retirement, that Pluto may be enabled to carry her away; and to prevent any suspicion in the virgin's mind, he commands Diana and Pallas to bear her company. The three goddesses arriving, find Proserpine at work on a

scarf for her mother; in which she had embroidered the primitive chaos, and the formation of the world. Now by Venus in this part of the narration we must understand *desire*, which, even in the celestial regions, (for such is the residence of Proserpine till she is ravished by Pluto) begins silently and fraudulently to creep into the recesses of the soul. By Minerva we must conceive *the rational power of the soul*, and by Diana, *nature*, or the merely natural and vegetable part of our composition; both which are now ensnared through the allurements of desire. And lastly, the web in which Proserpine had displayed all the fair variety of the material world, beautifully represents the commencement of the phantastic energies through which the soul becomes ensnared with the beauty of imaginative forms.—But let us for a while attend to the poet's

elegant description of her employment
and abode :

Devenere locum, Cereris quo tecta nitebant
Cyclopum firmata manu. Stant ardua ferro
Mænia ; ferrati postes : immensaue nectit
Claustra chalybs. Nullum tanto sudore Pyracmon,
Nec Steropes, construxit opus : nec talibus unquam
Spiravere notis animæ : nec flumine tanto
Incoctum maduit lassa fornace metallum.
Atria vestit ebur : trabibus solidatur aenis
Culmen, et in cellas surgunt electra columnas.
Ipsa domum tenero mulcens Proserpina cantu
Irrita texebat reditura munera matri.
Hic elementorum seriem sedesque paternas
Insignibat acu : veterem qua lege tumultum
Discevit natura parens, et semina iustis
Discessere locis : quidquid leve fertur in altum :
In medium graviora cadunt : incanduit æther :
Egit flamma polum : fluxit mare : terra pependit.
Nec color unus inest. Stellas accendit in auro,
Ostro fundit aquos, attollit litora gemmis,
Filaque mentitos jam jam cælantia fluctus
Arte tument. Credas illidi cautibus algam,
Et raucum bibulis inferpere murmur arenis.
Addit quinque plagas : mediam subtemine rubro
Obsessam fervore notat : squalebat adustus
Limes, et assiduo sitiebant flamina sole.
Vitales utrimque duas ; quas mitis oberrat

Temperies habitanda viris. Tum sine supremo
Torpentes traxit geminas, brumaque perenni
Fædat, et æterno contristat frigore telas.
Nec non et patrui pingit sacraria Ditis,
Fatalesque sibi manes. Nec defuit omen.
Præscia nam subitis maduerunt fletibus ora.

After this, Proserpine, forgetful of her parent's commands, is represented venturing from her retreat, through the fraudulent persuasions of Venus :

Impulit Jonios præmissis lumine fluctus
Nondum pura dies : tremulis vibravit in undis
Ardor, et errantes ludunt per cæcula flammæ.
Jamque audax animi, fidæque oblita parentis,
Fraude Dionææ riguos Proserpina saltus
(Sic Parcæ voluere) petit.——

And this with the greatest propriety : for oblivion necessarily follows a remission of intellectual energy, and is as necessarily attended with the allurements of desire. Nor is her dress less symbolical of the soul's acting in such a state, principally according to the

energies of imagination and nature.
For thus her garments are beautifully
described by the poet :

Quas inter Cereris proles, nunc gloria matris,
Mox dolor, æquali tendit per gramina passu,
Nec membris nec honore minor ; potuitque videri
Pallas, si clipeum, si ferret spicula, Phœbe.
Collectæ tereti nodantur jaspide vestes.
Pectinis ingenio nunquam felicior arti
Contigit eventus. Nullæ sic consona telæ
Fila, nec in tantum veri duxere figuram.
Hic Hyperionis Solem de femine nasci
Fecerat, et pariter, sed forma dispare lunam,
Auroræ noctisque duces. Cunabula Tethys
Præbet, et infantes gremio solatur anhelos,
Cæruleusque sinus roseis radiatur alumnis.
Invalidum dextro portat Titana lacerto
Nondum luce gravem, nec pubescentibus alte
Cristatum radiis : primo clementior ævo
Fingitur, et tenerum vagitu despuit ignem.
Læva parte soror vitrei libamina potat
Uberis, et parvo signatur tempora cornu.

In which description the sun repre-
sents the phantasy, and the moon na-
ture, as is well known to every tyro
in the Platonic philosophy. They are

likewise, with great propriety, described in their infantine state: for these energies do not arrive to perfection previous to the soul's merging into the dark receptacle of matter. After this we behold her issuing on the plain with Minerva and Diana, and attended by a beauteous train of nymphs, who are evident symbols of generation, as is largely proved by Propyry de Antr. Nymph.; and are, therefore, the proper companions of the soul about to fall into its fluctuating realms.

But the design of Proserpine, in venturing from her retreat, is beautifully significant of her approaching descent: for she rambles from home for the purpose of gathering flowers; and this in a lawn replete with the most enchanting variety, and exhaling the most delicious odours. A manifest image this of the soul's energizing

principally according to the natural life, and of her becoming effeminated and ensnared through the delusive attractions of sensible form. Minerva, too, or the rational power in this case, gives herself wholly to the dangerous employment, and abandons the proper characteristics of her nature for the destructive revels of desire.

All which is thus described with the utmost elegance by the poet :

Forma loci superat flores : curvata tumore
 Parvo planities, et mollibus edita clivis
 Creverat in collem. Vivo de pumice fontes
 Roscida mobilibus lambebant gramina rivis.
 Silvaeque torrentes ramorum frigore soles
 Temperat, et medio brumam sibi vindicat æstu.
 Apta fretis abies, bellis accomoda cornus,
 Quercus amica Jovi, tumulos tectura cupressus,
 Ilex plena favis, venturi præscia laurus.
 Fluctuat hic denso crispata cacumine buxus,
 Hic ederæ serpunt, hic pampinus induit ulmos.
 Haud procul inde lacus (Pergum dixere Sicani)
 Panditur, et nemorum frondoso margine cinctus
 Vicinis pallescit aquis : admittit in altum

Cernentes oculos, et late pervius humor
 Ducit inoffensus liquido sub gurgite visus,
 Imaque perspicui prodit secreta profundi.

Huc elapsa cohors gaudent per florea rura
 Hortatur Cytherea, legant. Nunc ite, sorores,
 Dum matutinis præfudat solibus aer :
 Dum meus humectat flavescentes Lucifer agros,
 Rotanti prævectus equo. Sic fata, doloris
 Carpit signa sui. Varios tum cætera saltus
 Invasere cohors. Credas examina fundi
 Hyblæum raptura thymum, cum cerea reges
 Castra movent, fagique cava demissus ab alvo
 Mellifer electis exercitus obstrepat herbis.
 Pratorum spoliatur honos. Hac lilia fuscis
 Intexit violis : hanc mollis amaracus ornat :
 Hæc graditur stellata rosis ; hæc alba ligustris.
 Te quoque flebilibus mærens, Hyacinthe, figuris,
 Narcissumque metunt, nunc inclita germina veris,
 Præstantes olim pueros. Tu natus Amyclis :
 Hunc Helicon genuit. Te disci perculit error :
 Hunc fontis decepit amor. Te fronte retusa
 Deluis, hunc fracta Cephissus arundine luget.
 Æstuat ante alias avido fervore legendi
 Frugiferæ spes una Dææ. Nunc vimine texta
 Ridentes calathos spoliis agrestibus implet :
 Nunc sociat flores, seseque ignara coronat.
 Augurium fatale tori. Quin ipsa tubarum
 Armorumque potens, dextram qua fortia turbat
 Agmina ; qua stabiles portas et mænia vellit,

Jam levibus laxat studiis, hastamque reponit,
 Infolitisque docet galeam mitescere fertis.
 Ferratus lascivit apex, horrorque recessit
 Martius, et cristæ pacato fulgure vernant.
 Nec quæ Parthenium canibus scrutatur odorem,
 Aspernata choros, libertatemque comarum
 Injuncta tantum voluit frenare corona.

But there is a circumstance relative to the narcissus which must not be passed over in silence, I mean its being, according to Ovid, the metamorphosis of a youth who fell a victim to the love of his own corporeal form; the secret meaning of which most admirably accords with the rape of Proserpine, which, according to Homer, in his hymn to Ceres, was the immediate consequence of her gathering this wonderful flower. For by Narcissus falling in love with his shadow appearing in the limpid stream we may behold a beautiful representation of a soul vehemently gazing on the flowing condition of a material body, and in con-

sequence of this, becoming enamoured with a corporeal life, which is nothing more than the delusive image of the true man, or rational and immortal soul. Hence, by an immoderate attachment to this unsubstantial mockery and gliding semblance of the real soul, such an one becomes, at length, wholly changed, as far as is possible to his nature, into a plantal condition of being, into a beautiful but transient flower, that is, into a corporeal life, or a life totally consisting in the mere energies of nature. Proserpine, therefore, or the soul, at the very instant of her descent into matter, is, with the utmost propriety, represented as eagerly engaged in plucking this fatal flower; for her energies at this period are entirely conversant with a life divided about the fluctuating condition of body.

After this, Pluto, forcing his passage through the earth, seizes on Proserpine, and carries her away with him, notwithstanding the resistance of Minerva and Diana, who are forbid by Jupiter (who in this place signifies fate) to attempt her deliverance: where by the resistance of Minerva and Diana no more is signified than that the lapse of the soul into a material nature is contrary to the genuine wish and proper condition, as well of the corporeal life depending on her essence, as of her true and rational nature: well, therefore, may the soul, in such a situation, pathetically exclaim with Proserpine:

O male dilecti flores, despectaque matris

Consilia : O Veneris deprensæ ferius artes !

But, according to Minutius Felix, Proserpine was carried by Pluto through thick woods, and over a length of sea, and brought into a cavern, the resi-

dence of the dead: where by woods a material nature is plainly implied, as we have already observed in the first part of this discourse; and where the reader may likewise observe the agreement of the description in this particular with that of Virgil in the descent of his hero. For in the words,

———— tenent media omnia *silvæ*
Cocytusque finuque labens, circumvenit atro.

The woods are expressly mentioned; and the ocean has an evident agreement with Cocytus, signifying the flowing condition of a material nature, and the sorrows attending its connection with the soul.

Pluto, then, having hurried Proserpine into the infernal regions, *i. e.* the soul having sunk into the profundities of a material nature, a description of her marriage next succeeds, or of her

union with the dark tenement of
body :

*Jam suus inferno procefferat Hesperus orbi
Ducitur in thalamum virgo. Stat pronuba juxta
Stellantes Nox picta sinus, tangensque cubile
Omina perpetuo genitalia federe sancit.*

In which Night is with great beauty and propriety introduced standing by the nuptial couch, and confirming the oblivious league. For the soul through her union with a material body becomes familiar with darkness, and subject to the empire of night ; in consequence of which she dwells wholly with delusive phantoms, and till she breaks her fetters is deprived of the perception of that which is real and true.

In the next place, we are presented with the following beautiful and pathetic description of Proserpine appearing in a dream to Ceres, and be-

wailing her captive and miserable condition :

Sed tunc ipsa, fui jam non ambagibus ullis
 Nuntia, materno facies ingesta sopori.
 Namque videbatur tenebroso oblecta recessu
 Carceris, et sævis Proserpina vineta catenis,
 Non qualem roseis nuper convallibus Ætnæ
 Suspexere Deæ. Squalibat pulchrior auro
 Cæsaries, et nox oculorum infecerat ignes.
 Exhaustusque gelu pallet rubor. Ille superbi
 Flammeus oris honos, et non cessura pruinis
 Membra colorantur piceæ caligine regni.
 Ergo hanc ut dubio vix tandem agnoscere visu
 Evaluit : cujus tot pænæ criminis ? inquit.
 Unde hæc informis macies ? Cui tanta facultas
 In me sævitæ est ? Rigidi cur vincula ferri
 Vix aptanda feris molles meruere lacerti ?
 Tu, mea tu proles ? An vana fallimur umbra ?

For such indeed is the wretched situation of the soul when profoundly merged in a corporeal nature : so that she not only becomes captive and fettered, but loses all her original splendour ; is defiled with the impurity of matter ; and the piercing vigour of her rational sight is blunted and dim'd

through the thick darknefs of a material night. Where, too, the reader may observe how Proserpine, being represented as confined in the dark recesses of a prison, and bound with fetters, confirms the explanation of the fable here given as symbolical of the descent of the soul; for such, as we have already largely proved, is the condition of the soul from its union with body, according to the uniform testimony of the most antient philosophers and priests.

After this, the wanderings of Ceres for the discovery of Proserpine commence; in which she is described, by Minutius Felix, begirt with a serpent, and bearing two lighted torches in her hands; but by Claudian, instead of being girt with a serpent, she commences her search by night in a car drawn by dragons. But the meaning

of the allegory is the same in each ; for both a serpent and a dragon are emblems of a divisible life, subject to transitions, with which, in this case, our intellectual part becomes connected : since as these animals put off their skins, and become young again, so the divisible life of the soul, falling into generation, is rejuvenized in its subsequent progression. But what emblem can more beautifully represent the evolutions and processions of an intellectual nature into the regions of sense than the wanderings of Ceres by the light of torches through the darkness of night, and her continuing the pursuit till she proceeds into the depths of Hades itself ? For the intellectual part of the soul, when it verges towards body, enkindles, indeed, a light in its dark receptacle, but becomes itself situated in obscurity : and, as Proclus somewhere divinely observes, the mor-

tal nature by this means participates of intellect, but the intellectual part becomes obnoxious to death. The tears and lamentations too, of Ceres, in her course, are symbolical both of the providential energies of intellect about a mortal nature, and the miseries with which such energies are (with respect to partial souls like ours) attended. Nor is it without reason that Jacchus, or Bacchus, is celebrated by Orpheus as the companion of her search: for Bacchus is the evident symbol of the partial energies of intellect, and its distribution into the obscure and lamentable dominions of sense.

But our explanation will receive additional strength, from considering that these sacred rites occupied the space of nine days in their celebration; and this, doubtless, because, according

to Homer in his hymn to Ceres, this goddess did not discover the residence of her daughter till the expiration of that period. For the soul, in falling from her original and divine abode in the heavens, passes through eight spheres, viz. the inerratic sphere, and the seven planets, assuming a different body, and employing different energies in each; and becomes connected with the sublunary world and a terrene body, as the ninth, and most abject gradation of her descent. Hence the first day of initiation into these mystic rites was called *αγυρμον*, *i. e.* according to Hesychius, *εκκλησιαν*, *et παν το αγειρομενον*, *an assembly, and every thing collecting together*: and this with the greatest propriety; for, according to Pythagoras, *the people of dreams are souls collected together in the Galaxy.*

Δημος δε ονειρων καὶα Πυθαγοραν αι ψυχαι,

ας συναγεσθαι φησιν εις τον γαλαξιαν*.

And from this part of the heavens souls first begin to descend. After this, the soul falls from the tropic of Cancer into the planet Saturn; and to this the second day of initiation was consecrated, which they called Αλαδεμυσαι, because, says Meursius, on that day the cryer was accustomed to admonish the mystics to betake themselves to the sea. Now the meaning of this will be easily understood, by considering that, according to the arcana of the antient theology, as may be learned from Proclus†, the whole planetary system is under the dominion of Neptune; and this too is confirmed by Martianus Capella, who describes the several planets as so many streams. Hence when the soul falls into the

* Porphyr. de Antro. Nympharum. p. 267.

† Theol. Plat. Lib. 6.

planet Saturn, which Capella compares to a river voluminous, sluggish, and cold, she then first merges herself into fluctuating matter, though purer than that of a sublunary nature, and of which water is an antient and significant symbol. Besides the sea is an emblem of purity, as is evident from the Orphic hymn to Ocean, in which that deity is called *Θεὸν ἀγνισμὰ μέγιστον*, i. e. *greatest purifier of the gods*: and Saturn, as we have already observed, is *pure intellect*. And what still more confirms this observation is, that Pythagoras, as we are informed by Porphyry, in his life of that philosopher, symbolically called the sea a tear of Saturn. But the eighth day of initiation, which is symbolical of the soul's falling into the lunar orb, was celebrated by the mystics with *repeated initiation and second sacred rites*; because the soul in this situation is about

to bid adieu to every thing of a celestial nature; to sink into a perfect oblivion of her divine origin and pristine felicity; and to rush profoundly into the region of dissimilitude, ignorance, and error. And lastly, on the ninth day, when the soul falls into the sublunary world and becomes united with a terrestrial body, a libation was performed, such as is usual in sacred rites. Here the mystics, filling two earthen vessels of broad and spacious bottoms, which were called *πλημοχοαι* and *κοτυλισκοι*, the former of these words denoting vessels of a conical shape, and the latter small bowls or cups sacred to Bacchus, they placed one towards the east, and the other towards the west. And the first of these was doubtless, according to the interpretation of Proclus, sacred to the earth, and symbolical of the soul's proceeding from an orbicular figure, or divine

form, into a conical defluxion and terrene situation: but the other was sacred to the soul, and symbolical of its celestial origin; since our intellect is the legitimate progeny of Bacchus. And this too was occultly signified by the position of the earthen vessels; for, according to a mundane distribution of the divinities, the eastern center of the universe, which is analogous to fire, belongs to Jupiter, who likewise governs the inerratic sphere; and the western to Pluto, who governs the earth, because the west is allied to earth on account of its dark and nocturnal nature*.

Again, according to Clemens Alexandrinus, the following confession was made by the new mystic in these sacred rites, in answer to the interroga-

* Vide Procl. in Plat. Theol. lib. 6, cap. 10.

tions of the Hierophant: “ I have
 “ fasted ; but I have drank a miscel-
 “ laneous potion ; and having done
 “ this, I have taken out of the Cista,
 “ and placed what I have taken out
 “ into the Calathus ; and alternately
 “ I have taken out of the Calathus
 “ and put into the Cista.” *Κασι το*

*συνθημα Ελευσινίων μυστηρίων· ἐνησώσα· ἐπι-
 θν του κυκεωνα· ελαβον εκ κισης, εργασα-
 μενος απεδεμην εις καλαθον, κ̃ εκ καλαθου
 εις κισην.* But as this pertains to a cir-

cumstance attending the wanderings
 of Ceres, which formed the most myf-
 tic part of the ceremonies, it is ne-
 cessary to adduce the following arcane
 narration, summarily collected from
 the writings of Arnobius : “ The god-
 “ des Ceres, when searching through
 “ the earth for her daughter, in the
 “ course of her wanderings arrived at
 “ the boundaries of Eleusis, in the
 “ Attic region, a place which was

“ then inhabited by a people called
 “ *ΑΥΤΟΧΘΩΝΕΣ*, or descended from the
 “ earth, whose names were as follow:
 “ Baubo and Triptolemus; Dysfaules,
 “ a goat herd; Eubulus, a keeper of
 “ swine; and Eumolpus, a shepherd,
 “ from whom the race of the Eumol-
 “ pidi descended, and the illustrious
 “ name of Cecropidæ was derived;
 “ and who afterwards flourished as
 “ bearers of the caduceus, hierophants,
 “ and cryers belonging to the sacred
 “ rites. Baubo, therefore, who was
 “ of the female sex, received Ceres,
 “ wearied with complicated evils, as
 “ her guest, and endeavoured to sooth
 “ her sorrows by obsequious and flat-
 “ tering attendance. For this pur-
 “ pose she entreated her to pay atten-
 “ tion to the refreshment of her body,
 “ and placed before her *a miscellaneous*
 “ *potion* to assuage the vehemence of
 “ her thirst. But the sorrowful god-

“ des was averse from her sollicita-
 “ tions, and rejected the friendly offi-
 “ cioufness of the hospitable dame.
 “ The matron, however, who was
 “ not easily repulsed, still continued
 “ her entreaties, which were as obsti-
 “ nately resisted by Ceres, who per-
 “ severed in her refusal with unshaken
 “ constancy and invincible rigour.
 “ But when Baubo had thus often
 “ exerted her endeavours to appease
 “ the sorrows of Ceres, but without
 “ any effect, she, at length, changed
 “ her arts, and determined to try if
 “ she could not exhilarate, by prodi-
 “ gies, a mind which she was not able
 “ to allure by serious attempts. For
 “ this purpose she freed from conceal-
 “ ment that part of her body through
 “ which the female sex produces chil-
 “ dren, and derives the appellation of
 “ woman. This she caused to assume
 “ a purer appearance, and a smooth-

“ nefs such as is found in the private
 “ parts of a stripling child. She then
 “ returns to the afflicted goddess, and,
 “ in the midst of those attempts which
 “ are usually employed to alleviate dis-
 “ tress, she uncovers herself, and ex-
 “ hibits her secret parts ; upon which
 “ the goddess fixed her eyes, and was
 “ delighted with the novel method of
 “ mitigating the anguish of sorrow ;
 “ and afterwards, becoming cheerful
 “ through laughter, she assuages the
 “ ardour of her thirst with the mis-
 “ cellaneous potion which she had
 “ before despised.” Thus far Arno-
 bius ; and the same narration is epito-
 mised by Clemens Alexandrinus, who
 is very indignant at the indecency, as
 he conceives, in the story, and in its
 composing the arcana of the Eleusi-
 nian rites. Indeed as the simple father,
 with the usual ignorance of a Christian
 priest, considered the fable literally,

and as designed to promote indecency and lust, we cannot wonder at his ill-timed and malevolent abuse. But the fact is, this narration belonged to the *απορρητα*, or arcane discourses, on account of its mystical meaning, and to prevent it from becoming the object of ignorant declamation, licentious perversion, and impious contempt: for the purity and excellence of these institutions is perpetually acknowledged even by Dr. Warburton himself, who, in this instance, has dispersed, for a moment, the mists of delusion necessarily produced by a religion full of barbarous impiety, wild fanaticism, and intolerant zeal. Besides, as Jamblichus beautifully observes, (de Mysteriis), “ exhibitions of this kind in
 “ the mysteries were designed to free
 “ us from licentious passions, by gra-
 “ tifying the sight, and at the same

“ time vanquishing desire, through
 “ the awful sanctity with which these
 “ rites were accompanied : for,” says
 he, “ the proper way of freeing our-
 “ selves from the passions is, first, to
 “ indulge them with moderation, by
 “ which means they become satisf-
 “ fied ; listen, as it were, to persua-
 “ sion, and may thus be entirely re-
 “ moved.” This doctrine is indeed
 so rational, that it can never be ob-
 jected to by any but quacks in philo-
 sophy and religion. For as he is no-
 thing more than a quack in medicine
 who endeavours to remove a latent
 bodily disease before he has called it
 forth externally, and by this means
 diminished its fury ; so he is nothing
 more than a pretender in philosophy
 who attempts to remove the passions
 by violence, instead of moderate com-
 pliance and gentle persuasion.

But, to return from this digression, the following appears to be the secret meaning of this mystic discourse : — The matron Baubo may be considered as a symbol of that passive, effeminate, and corporeal life through which the soul becomes united with this terrene body, and through which being at first ensnared, it descended, and, as it were, was born into the realms of generation, passing, by this means, from mature perfection, splendour, and reality, into infancy, darkness, and error. Ceres, therefore, or the intellectual part of the soul, in the course of her wanderings, that is, of her evolutions and processions into matter, is at length captivated with the arts of Baubo, or a corporeal life, and forgets her sorrows, that is, imbibes oblivion of her wretched state in the mingled potion which she pre-

pares : the miscellaneous liquor being an obvious symbol of such a life, mixed and impure, and, on this account, obnoxious to corruption and death ; since every thing pure and unmixed is incorruptible and divine. And here it is necessary to caution the reader from imagining, that because, according to the fable, the wanderings of Ceres commence after the rape of Proserpine, hence intellect descends posterior to the soul, and in a separate manner : for nothing more is meant by this circumstance than that intellect, from the superior excellence of its nature, has a causal, though not a temporal, priority to soul ; and that on this account a defection and revolt commences indeed from soul, and afterwards takes place in intellect, yet not so as that the former descends without the inseparable attendance of the latter.

From this explanation, then, of the fable, we may easily perceive the meaning of the mystic confession, *I have fasted, but I have drank a miscellaneous potion, &c.* for by the former part of the assertion, no more is meant than that intellect, previous to its imbibing oblivion, through the fraudulent arts of a corporeal life, abstains from all material concerns, and does not mingle itself (as far as its nature is capable of such abasement) with even the necessary delights of the body. And as to the latter part, it doubtless alludes to the descent of Proserpine to Hades, and her re-ascent to the abodes of her mother Ceres: that is, to the circulations of soul, and her alternately falling into generation, and ascending from thence into the intelligible world, and becoming perfectly converted to her divine and intellectual part. For *the Cista* contained the most

arcane symbols of the mysteries, into which it was unlawful for the profane to look : and whatever were its contents, we learn from the hymn of Callimachus to Ceres, that they were formed from gold, which, from its incorruptibility, is an evident symbol of an immaterial nature. And as to the Calathus, this, as we are told by Claudian, was filled with *spoliis agrestibus*, *the spoils or fruits of the field*, which are manifest symbols of a life corporeal and terrene. So that the mystic, by confessing that he had taken from the Cista, and placed what he had taken into the Calathus, and the contrary, occultly acknowledged the descent of his soul from a condition of being wholly immaterial and immortal, into one material and mortal ; and that, on the contrary, by living according to the purity which the mysteries inculcated, he should re-ascend to that perfection

of his nature, from which he had unhappily fallen.

It only now remains that we consider the last part of this fabulous narration, or arcane discourse, in which it is said, that after the goddess Ceres, on arriving at Eleusina, had discovered her daughter, she instructed the Eleusinians in the plantation of corn: or, according to Claudian, the search of Ceres for her daughter, through the goddess discovering the art of tillage as she went, proved the occasion of a universal benefit to mankind. Now the secret meaning of this will be obvious, by considering that the descent of intellect into the realms of generation, becomes, indeed, the greatest benefit and ornament which a material nature is capable of receiving: for without the participation of intellect in the lowest regions of matter, no-

thing but irrational soul and a brutal life would subsist in its dark and fluctuating abode. As the art of tillage, therefore, and particularly the plantation of corn, becomes the greatest possible benefit to our sensible life, no symbol can more aptly represent the unparalleled advantages arising from the evolution and procession of intellect into a corporeal life, than the good resulting from agriculture and corn: for whatever of horrid and dismal can be conceived in night, supposing it to be perpetually destitute of the friendly illuminations of the moon and stars, such, and infinitely more dreadful, would be the condition of an earthly nature, if deprived of the beneficent irradiations and supervening ornaments of an intellectual life.

And thus much for an explanation of the Eleusinian mysteries, or the

history of Ceres and Proserpine; in which it must be remembered, that as this fable, according to the excellent observation of Sallust already adduced, is of the mixed kind, though the descent of the soul was doubtless principally alluded to by these sacred rites, yet they likewise occultly signified, agreeable to the nature of the fable, the profection of divinity into the sub-lunary world. But when we view the fable in this part of its meaning, we must be careful not to confound the nature of a partial intellect like ours with one universal and divine; for as every thing subsisting about the gods is deified, intellect in the highest degree, and next to this soul, hence wanderings and ravishments, lamentations and tears, can here only signify the participations and providential energies of these about inferior natures; and this in such a manner as

not to derogate from the dignity, or impair the perfection, of the divine participated essence. I only add, that the preceding exposition will enable us to perceive the meaning and beauty of the following representation of the rape of Proserpine, from the Heliacan tables of Hieronymus Aleander, as delivered by Kircher in his *Obeliscus Pamphilius*, p. 227. For here, first of all, we behold Ceres in a car drawn by two dragons, and afterwards, Diana and Minerva, with an inverted calathus at their feet, and pointing out to Ceres, Proserpine, who is hurried away by Pluto in his car, and is in the attitude of one struggling to be free. In the next place, Hercules is represented with his club, in the attitude of one opposing the violence of Pluto: and last of all, Jupiter is represented extending his hand, as if willing to assist Proserpine in escaping

from the embraces of Pluto. I shall therefore conclude this section with the following remarkable passage from Plutarch, which will not only confirm, but be itself corroborated by the preceding exposition. Οτι μὲν οὖν ἡ παλαια φυσιολογία, καὶ παρ Ἑλλήσι καὶ Βαρβάροις, λόγος ἦν φυσικὸς ἐγκεκαλυμμένος μύθοις, τὰ πολλὰ δι' αἰνιγματῶν καὶ ὑπονοιῶν επικρυφός, καὶ μυστηριώδης θεολογία. Τὰ γὰρ καλουμένα τῶν σιγῶμενων σαφεστέρα τοῖς πολλοῖς ἐχούσα. Καὶ τὰ σιγῶμενα τῶν λαλουμένων ὑποπτόμενα. Δηλον ἐστὶ, pergit, ἐν τοῖς Ὀρφικοῖς ἐπέσι, καὶ τοῖς Αἰγυπτιακοῖς καὶ Φρυγιοῖς λόγοις. Μαλιστα δὲ οἱ περὶ τὰς τελέας ὀργασμοί, καὶ τὰ δρῶμενα συμβολικῶς ἐν ταῖς ἱερουργίαις, τὴν τῶν παλαιῶν ἐμφαίνει διανοίαν*. i. e. “ That the antient phy-
“ siology, therefore, as well of the
“ Greeks as the Barbarians, was no-
“ thing else than a physical discourse

* Vide Plutarch apud Euseb.

“ involved in fables, concealing many
 “ things through ænigmas and con-
 “ jectures, and among the rest a myf-
 “ tic theology, in which the things
 “ spoken were clearer to the multi-
 “ tude than those delivered in silence,
 “ and the things delivered in silence
 “ were more subject to conjecture than
 “ what was spoken, is manifest from
 “ the *Orphic verses*, and the Egyptian
 “ and Phrygian discourses. *But the*
 “ *orgies of initiations, and the symbolical*
 “ *operations of sacred rites especially,*
 “ *exhibit the conceptions of the antients.*”

SECTION II.

ON THE MYSTERIES OF BACCHUS.

THE Dionysiacal sacred rites instituted by Orpheus, depended on the following arcane narration, part of which has been already related in the preceding section, and the rest may be found in a variety of authors. “ Dionysius, or Bacchus, while he was yet a boy, was engaged by the Titans, through the stratagems of Juno, in a variety of sports, with which that period of life is so vehemently allured; and among the rest, he was particularly captivated with beholding his image in a mirror; during his admiration of which, he was miserably torn in pieces by the

“ Titans; who, not content with this
 “ cruelty, first boiled his members in
 “ water, and afterwards roasted them
 “ by the fire. But while they were
 “ tasting his flesh thus dressed, Jupi-
 “ ter, excited by the steam, and per-
 “ ceiving the cruelty of the deed,
 “ hurled his thunder at the Titans;
 “ but committed his members to
 “ Apollo, the brother of Bacchus,
 “ that they might be properly in-
 “ terred. And this being performed,
 “ Dionysius, (whose heart during his
 “ laceration was snatched away by
 “ Pallas and preserved,) by a new
 “ regeneration, again emerged, and
 “ being restored to his pristine life
 “ and integrity, he afterwards filled
 “ up the number of the gods. But
 “ in the mean time, from the exha-
 “ lations formed from the ashes of
 “ the burning bodies of the Titans,
 “ mankind were produced.” Now, in

order to understand properly the secret meaning of this narration, it is necessary to repeat the observation already made in the preceding section, “ that
 “ all fables belonging to mystic ceremonies are of the mixed kind :”
 and consequently the present fable, as well as that of Proserpine, must in one part have reference to the gods, and in the other to the human soul, as the following exposition will abundantly evince :

In the first place, then, by Dionysius, or Bacchus, according to the highest establishment of this deity, we must understand the intellect of the mundane soul ; for there are various processions of this god, or Bacchuses, derived from his essence. But by the Titans we must understand the mundane gods, of whom Bacchus is the summit : by Jupiter, the Demiurgus,

or artificer of the universe : by Apollo, the deity of the Sun, who has both a mundane and super-mundane establishment, and by whom the universe is bound in symmetry and consent, through splendid reasons and harmonizing power : and, lastly, by Minerva we must understand that fontal, intellectual, imperial, and providential deity, who guards and preserves all middle lives in an immutable condition, through intelligence and a self-energizing life, and by this means sustains them from the depredations of matter. Again, by the puerile state of Bacchus at the period of his laceration, the flourishing condition of an intellectual nature is implied ; since, according to the Orphic theology, souls, while under the government of Saturn, who is pure intellect, instead of proceeding, as now, from youth to age, advance in a retrograde progression

from age to youth. The arts employed by the Titans, in order to en-
 snare Dionysius, are symbolical of
 those apparent and divisible energies of
 the mundane gods, through which the
 participated intellect of Bacchus be-
 comes, as it were, torn in pieces :
 and by the mirror we must understand,
 in the language of Proclus, the inap-
 titude of the universe to receive the
 plenitude of intellectual perfection ;
 but the symbolical meaning of his la-
 ceration, through the stratagems of
 Juno, and the consequent punishment
 of the Titans, is thus beautifully un-
 folded by Olympiodorus, in his MS.
 Commentary on the Phædo of Plato :
 “ The form,” says he, “ of that
 “ which is universal is pluckt off, torn
 “ in pieces, and scattered into gene-
 “ ration ; and Dionysius is the *monad*
 “ of the Titans. But his laceration
 “ is said to take place through the

“ stratagems of Juno, because this
 “ goddess is the inspective guardian
 “ of motion and progression ; and on
 “ this account, in the Iliad, she per-
 “ petually rouses and excites Jupiter
 “ to providential energies about se-
 “ condary concerns : and, in another
 “ respect, Dionysius is the inspective
 “ guardian of generation, because he
 “ presides over life and death ; for he
 “ is the guardian of life because of
 “ generation, but of death because
 “ wine produces an enthusiastic ener-
 “ gy : and we become more enthu-
 “ siastic at the period of dissolution,
 “ as Proclus evinces agreeable to Ho-
 “ mer ; for he became prophetic at
 “ the time of his death. They like-
 “ wise assert, that tragedy and co-
 “ medy are referred to Dionysius :
 “ comedy, indeed, because this is the
 “ *play* or *joke* of life ; but tragedy on
 “ account of the *passions* and *death*,

“ which it represents. Comedians,
 “ therefore, do not properly denomi-
 “ nate tragedians, as if they were not
 “ Dionysiacal; asserting, at the same
 “ time, that nothing tragical belongs
 “ to Dionysius. But Jupiter hurled
 “ his thunder at the Titans; the
 “ thunder signifying a conversion on
 “ high: for fire naturally ascends;
 “ and hence Jupiter, by this means,
 “ converts the Titans to himself.”—

Σπαρταλέαι δὲ το καθολου ειδος εν τη γενε-
 σει, μονας δε τιτανων ο διονυσος. —κατ’
 επιβουλην δε της ηρας διοτι κινησεως εφορος
 η θεος κ’ προσδου. Διο κ’ συνεχως εν τη
 ιλιασι εξανισησιν αυτη, κ’ διεγορει τον δια εις
 προνοιαν των δευτερων. Και γενεσεως αλλως
 εφορος εσιν ο διονυσος, διοτι κ’ ζωης κ’ τελευ-
 της. Ζωης μεν γαρ εφορος, επειδη κ’ της
 γενεσεως, τελευτης δε διοτι ενθουσιαν ο οινος
 ποιει. Και περι την τελευτην δε ενθουσιασι-
 κωτεροι γινομεθα, ως δηλοι ο παρ’ Ομηρου
 προκλος, μανλικος γεγονως περι την τελευτην.

καὶ τὴν τραγωδίαν, καὶ τὴν κωμωδίαν ἀνεισθαι
 φασὶ τῷ διονυσῷ. Τὴν μὲν κωμωδίαν παι-
 γνιον οὐσαν τοῦ εἶον· τὴν δὲ τραγωδίαν διὰ
 τὰ πάθη, καὶ τὴν τελευτήν. ἔκ ἀρα καλῶς
 οἱ κωμικοὶ τοῖς τραγικοῖς ἐγκαλοῦσιν, ὡς μὴ
 διονυσιακοῖς οὐσιν, λεγούτες ὅτι ἔθεν ταῦτα
 πρὸς τὸν διονυσόν. Κεραννοὶ δὲ τοῦτοις ὁ
 ζεύς, τοῦ κεραννοῦ δηλοῦντος τὴν ἐπιστροφήν·
 πυργὰρ ἐπὶ ταῖς ἀνω κινούμενα. Ἐπιστρέφει
 οὖν αὐτοὺς πρὸς ἑαυτόν. But by the mem-
 bers of Dionysius being first boiled in
 water by the Titans, and afterwards
 roasted by the fire, the profection or
 distribution of intellect into matter,
 and its subsequent conversion from
 thence, is evidently implied: for wa-
 ter was considered by the Egyptians,
 as we have already observed, as the
 symbol of matter; and fire is the na-
 tural symbol of ascent. The heart of
 Dionysius too, is, with the greatest
 propriety, said to be preserved by Mi-
 nerva; for this goddess is the guardian

of life, of which the heart is a symbol. So that this part of the fable plainly signifies, that while intellectual life is distributed into the universe, its principle is preserved entire by the guardian power and providence of unpolluted intelligence. And as Apollo is the source of all union and harmony, and as he is called by Proclus, in his elegant hymn to the Sun, “the
 “key-keeper of the fountain of life,” the reason is obvious why the members of Dionysius, which were buried by this deity, by a new generation again emerged, and were restored to their pristine integrity and life. But let it here be carefully observed, that renovation, when applied to the gods, is to be considered as secretly implying the rising of their proper light, and its consequent appearance to subordinate natures. And that punishment, when considered as taking place about

beings more excellent than mankind, signifies nothing more than a secondary providence of such beings which is of a punishing characteristic, and which subsists about apostatizing souls. Hence, then, from what has been said, we may easily collect the ultimate design of the first part of this mystic fable; for it appears to be no other than to represent the manner in which the form of the mundane intellect is distributed into the universe; —that such an intellect (and every one which is total) remains entire during its participations, and that the participations themselves are continually converted to their source, with which they become finally united. So that intellectual illumination, while it proceeds into the dark and rebounding receptacle of matter, and invests its obscurity with the supervening ornaments of deific light, returns at the

same time without intermission to the principle of its descent.

Let us now consider the latter part of the fable, in which it is said that our souls were formed from the vapours produced by the ashes of the burning bodies of the Titans; at the same time connecting it with the former part of the fable, which is also applicable in a certain degree to the condition of a partial intellect like ours. In the first place, then, we are composed from *fragments*, (says Olympiodorus,) because, through falling into generation, our life has proceeded into the most distant and extreme division; but from *Titannic fragments*, because the Titans are the ultimate artificers of things, and the most proximate to their fabrications. But farther, our irrational life is Titannic, under which the rational life is torn in pieces. And

hence, when we disperse the Dionysius, or intellect contained in the secret recesses of our nature, breaking in pieces the kindred and divine form of our essence, and which communicates, as it were, both with things subordinate and supreme, then we become Titans; but when we establish ourselves in union with this Dionysiacal or kindred form, then we become Bacchuses, or perfect guardians of our irrational life: for Dionysius, whom in this respect we resemble, is himself a guardian deity, dissolving at his pleasure the bonds by which the soul is united to the body, since he is the cause of a partial life. But it is necessary that the passive nature of our irrational part, through which we are bound in body, and which is nothing more than the resounding echo, as it were, of soul, should suffer the punishment incurred by descent; for

when the soul casts aside the peculiarity of her nature, she requires a certain proper, but at the same time multiform body, that she may again become indigent of a common form, which she has lost through Titannic dispersion into matter.

But in order to see the perfect and beautiful resemblance between the manner in which our souls descend and the participation of intellect by mundane natures, let the reader attend to the following admirable citation from the MS. Commentary of Olympiodorus on the *Phædo* of Plato:—"In order," says he, "to the soul's descent, it is necessary that she should first establish an animating image of herself in the body; and in the second place, that she should sympathize with the image, according to a similitude of form: for every

“ form passes into a sameness with
 “ itself, through naturally verging to
 “ itself. In the third place, being
 “ situated in a divisible nature, it is
 “ necessary that she should be lacera-
 “ ted and scattered together with such
 “ a nature, and that she should fall
 “ into an ultimate distribution, till,
 “ through the energies of a cathartic
 “ life, she raises herself from the ex-
 “ treme dispersion, and loosens the
 “ bond of sympathy through which
 “ she is united with body; and till,
 “ at the same time, energizing with-
 “ out the image, she becomes esta-
 “ blished according to her primary
 “ life. And we may behold a resem-
 “ blance of all this in the fable re-
 “ specting Bacchus, the exemplar of
 “ our intellect. For it is said that
 “ Dionysius, establishing his image in
 “ a mirror, pursued it, and thus be-
 “ came distributed into the universe.

“ But Apollo excited and elevated
 “ Bacchus; this god being a cathartic
 “ deity, and the true saviour of Dio-
 “ nyfius; and on this account he is
 “ celebrated as Dionysites.” Οτι δει
 πρωτον υποσησαι εικονα την ψυχην εαυτου εν
 ἴω σωματι. Τουτο γαρ εστι ψυχωσαι το
 σωμα. Δευτερον δε συμπαθειν ἴω ειδωλῳ,
 καὶ ἴην ομοειδειαν. Παν γαρ ειδος επειγε-
 λαι εις την προς εαυτο ταυτοτητα δια την
 προς εαυτο συνευσιν εμφυτον. Τριτον εν ἴω
 μερισμῳ γενομενην συνδιασπασθηναι αυτω,
 καὶ εις τον εσχατον εκπεσειν μερισμον. Εως
 αν δια της καθαρτικης ζωης συναγειρει μεν
 εαυτην απο ἴου σκορπισμου, λυση δε ἴον δεσ-
 μον της συμπαθειας, προβαλλεται δε την
 ανευ ἴου ειδωλου, καθ’ εαυτην εωσαν πρω-
 τουργον ζων. Οτι τα ομοια μυθευεται, καὶ
 εν τῷ παραδειγματι. Ο γαρ διονυσος, οτι
 το ειδωλον ενεθηκε ἴω εσοπῆρω τουτω εφες-
 πετο. Και ουτως εις το παν εμερισθη. Ο
 δε απολλων συναγειρει τε αυτον καὶ αναγει,
 καθαρτικος ων θεος, καὶ τοῦ διονυσου σωτηρ

ως αληθως. Και δια τουτο διονυσοτης ανυμ-
νεται. Hence, as the same author
beautifully observes, the soul revolves
according to a mystic and mundane
circulation: for flying from an indi-
visible and Dionysiacal life, and ener-
gizing according to a Titannic and re-
volting energy, she becomes bound in
body as in a prison. Hence, too, she
abides in punishment and takes care
of her partial concerns; and being pu-
rified from Titannic defilements, and
collected into one, she becomes a Bac-
chus; that is, she passes into the pro-
per integrity of her nature according
to the Dionysius who abides on high.
From all which it evidently follows,
that he who lives Dionysiacally rests
from labours and is freed from his
bonds; that he leaves his prison, or
rather his apostatizing life; and that
he who does this is a cathartic philo-
sopher. But farther from this account

of Dionysius, we may perceive the truth of Plato's observation, " that
 " the design of the mysteries is to
 " lead us back to the perfection from
 " which, as a principle, we first made
 " our descent." For in this perfection Dionysius himself subsists, establishing perfect souls in the throne of his proper father; that is, in the whole of a life according to Jupiter. So that he who is perfect necessarily resides with the gods, according to the design of those deities, who are the sources of consummate perfection to the soul. And lastly, the Thyrsus itself, which was used in the Bacchic procession, as it was a reed full of knots, is an apt symbol of the distribution of an intellectual nature into the sensible world. And agreeable to this, Olympiodorus on the Phædo observes, " that the Thyrsus is a symbol
 " of material and partial fabrication

“ from its dissipated continuity ; and
 “ that on this account it is a ‘Titannic
 “ plant. This it was customary to
 “ extend before Bacchus instead of
 “ his paternal sceptre ; and through
 “ this they called him down into a
 “ partial nature. And, indeed, the
 “ Titans are Thyrsus-bearers ; and
 “ Prometheus concealed fire in a
 “ Thyrsus or reed ; whether he is con-
 “ sidered as deducing celestial light
 “ into generation ; or producing soul
 “ into body ; or calling forth divine
 “ illumination (the whole of which
 “ is without generation) into genera-
 “ tion. Hence Socrates calls the mul-
 “ titude Orphically Thyrsus-bearers,
 “ because they live according to a
 “ ‘Titannic life.’” *Οτι ο ναρθηξ συμβο-
 λον εστι της ενυλου δημιουργιας, κ’ μερισης,
 δια την μαλιστα διεσπαρμενην συνεχειαν,
 οθεν κ’ τιτανικον το φυτον. Και γαρ τω
 διονυσω προτεινουσιν αυτω, ανηι του παλρικού*

σκηπτοῦ. ⁷Καὶ ταύτη προκαλοῦνται αὐτὸν εἰς τὸν μερικόν. Καὶ μέντοι, καὶ νάρθηκοφοροῦσιν οἱ τιτάνες, καὶ ὁ προμηθεύς, ἐν νάρθηκι κλέπτει τὸ πῦρ, εἶπε τὸ οὐρανίου φῶς εἰς τὴν γενεσὶν κάλασπων, εἶπε τὴν ψυχὴν εἰς τὸ σῶμα προαγών, εἴτε τὴν θείαν ἐλλαμψίν ὅλην ἀγεννητὸν οὐσαν, εἰς τὴν γενεσὶν προκαλούμενος. Διὰ δὲ τοῦτο, καὶ ὁ σωκράτης τοὺς πολλοὺς καλεῖ νάρθηκοφοροὺς Ὀρφικῶς, ὡς ζωνίας ἱϊανικῶς.

And thus much for the secret meaning of the fable, which formed a principal part of these mystic rites. Let us now proceed to consider the signification of the symbols, which, according to Clemens Alexandrinus, belonged to the Bacchic ceremonies; and which are comprehended in the following Orphic verses:

Κῶνος, καὶ βομβός, καὶ παιγνία καμπεσιγυῖα
Μῆλα τε χρυσεὰ καλά παρ' ἐσπερίδων λιγυφῶνων.

That is,

A wheel, a pine-nut, and the wanton plays,
Which move and bend the limbs in various ways:
With these th' Hesperian golden-fruit combine,
Which beauteous nymphs defend of voice divine.

To all which Clemens adds *εσοπλον*, a mirror, *ποκος*, a fleece of wool, and *αστραγαλος*, the ankle-bone. In the first place, then, with respect to the wheel, since Dionysius, as we have already explained, is the mundane intellect, and intellect is of a reductorial, or convertive nature, nothing can be a more apt symbol of intellectual energy than a wheel or sphere: besides, as the laceration of Dionysius signifies the procession of intellectual illumination into matter, and its conversion at the same time to its source, this too will be aptly symbolized by a wheel. In the second place, a pine-nut, from its conical shape, is a perspicuous symbol of

the manner in which intellectual illumination proceeds from its principle into a material nature. “For the
 “foul,” says Macrobius*, “pro-
 “ceeding from a round figure, which
 “is the only divine form, is produced
 “into a cone by its defluxion.” And
 the same is true symbolically of intel-
 lect. And as to the wanton sports
 which bend the limbs, this evidently
 alludes to the Titannic arts, by which
 Dionysius was allured, and occultly
 signifies the energies of the mundane
 intellect, considered as subsisting ac-
 cording to an apparent and divisible
 condition. But the Hesperian golden-
 apples, signify the pure and incorrup-
 tible nature of that intellect, or Dio-
 nysius, which is participated by the
 world; for a golden apple, according
 to the philosopher Sallust, is a symbol

* In som. Scip. cap. 12.

of the world; and this doubtless, both on account of its external figure, and the incorruptible intellect which it contains, and with the illuminations of which it is externally adorned; since gold, on account of its never being subject to rust, aptly denotes an incorruptible and immaterial nature. The mirror, which is the next symbol, we have already explained. And as to the fleece of wool, this is a symbol of the laceration, or distribution of intellect, or Dionysius, into matter; for the verb *σπαράττω*, *dilanio*, which is used in the relation of the Bacchic dissection, signifies to tear in pieces like wool: and hence Isidorus derives the Latin word *lana*, *wool*, from *laniando*, as *vellus a vellendo*. Nor must it pass unobserved, that *λήνος*, in Greek, signifies wool, and *ληνός*, a wine-press. And, indeed, the pressing of grapes is as evident a symbol of dispersion as

the tearing of wool; and this circumstance was doubtless one principal reason why grapes were consecrated to Bacchus: for a grape, previous to its pressure, aptly represents that which is collected into one; and when it is pressed into juice, it no less aptly represents the diffusion of that which was before collected and entire. And lastly, the *αστραγαλος*, or *ankle-bone*, as it is principally subservient to the progressive motion of animals, so it belongs, with great propriety, to the mystic symbols of Bacchus; since it doubtless signifies the progressions of that deity into the regions of nature: for nature, or that divisible life which subsists about body, and which is productive of seeds, immediately depends on Bacchus. And hence we are informed by Proclus, in *Tim.* p. 184, that the genital parts of this god are denominated by theologists, *Diana*,

who, says he, presides over the whole of the generation in nature, leads forth into light all natural reasons, and extends a prolific power from on high even to the subterranean realms. And hence we may perceive the reason why, in the Orphic hymn to Nature, that goddess is described as, “ *turning round silent traces with the ankle-bones of her feet.*”

Αἴθορον ἀσραγαλοῖσι ποδῶν ἰχθὺς εἰλίσσουσα.

And it is highly worthy our observation that in this verse of the hymn Nature is celebrated as Fortune, according to that description of the goddess in which she is represented as standing with her feet on a wheel, which she continually turns round with a progressive motion; as the following verse from the same hymn abundantly confirms :

Αἶναω τροφαλιγγὶ θοοὺν ῥυμα δινεύουσα.

The sense of which is, “ moving
 “ with rapid motion on an eternal
 “ wheel.” Nor ought it to seem won-
 “ derful that Nature should be cele-
 “ brated as Fortune; for Fortune in
 “ the Orphic hymn to that deity is
 “ invoked as Diana: and the moon,
 “ as we have observed in the prece-
 “ ding section, is the *αυτοπλον αγαλμα*
 “ *φυσεως*, the *self-conspicuous image of*
 “ *Nature*; and indeed the apparent
 “ inconstancy of Fortune, has an
 “ evident agreement with the fluctu-
 “ ating condition in which the do-
 “ minions of nature are perpetually
 “ involved.”

It only now remains that we ex-
 plain the secret meaning of the sacred
 drefs with which the initiated in the
 Dionysiacal mysteries were invested,
 in order to the *θρονισμος* taking place;
 or sitting in a solemn manner on a

throne, about which it was customary for the other mystics to dance. But the particulars of this habit are thus described in the Orphic verses preserved by Macrobius in the first book of his Saturnalia, cap. 18.

Ταῖλα γε πάντα τελειν ἱερὰ σκηυή πυκασαῖλα,
 Σῶμα θεῶ πλατύνειν ἐριαυγούς ηἰλίοιο.
 Πρῶτα μὲν ἀργυφῆαις ἐναλιγκιον ἀκλινέσσιν
 Πέπλον φοινικέρον (lege φοινικέον) πυρίκελον ἀμφίβαλεσθαι.
 Αὐτὰρ ὑπερθε νεβροῖο παναίολου εὐρυ καθάψαι
 Δέρμα πολυστικλόν θηρὸς καὶα δεξιὸν ὤμων,
 Ἀφρων δαιδαλέων μιμῖμ' ἱεροῦ τε πόλοιο.
 Εἶτα δ' ὑπερθε νεβρῆς χρυσεόν, ζωτήρα βαλεσθαι
 Παμφανωνία περιξ σερῶν φορεῖν μέγα σημά
 Εὐδύς οὔτ' ἐκ περατῶν γαίης φαέδων ἀνορούσων
 Χρυσείαις ἀκλίσιν βαλὴ ροὸν οὐκεανοῖο,
 Αὐγὴ δ' ἀσπείλος ἢ, ἀνα δ' ὄρωσιν ἀμφιμινύεσθαι
 Μαρμαίρη δινῆσιν ἐλίσσομεν καὶα κύκλον,
 Προσθε θεοῦ. Ζῶνὴ δ' ἀρ' ὑπὸ σερῶν ἀμετρητῶν
 Φαίνεται ἀρ' ὠκεανοῦ κύκλῳ, μέγα θαυμ' εἰσιδῆσθαι.

That is,

He who desires in pomp of sacred dress
 The sun's resplendant body to express,
 Should first a veil assume of purple bright,
 Like fair white beams combin'd with fiery light :

On his right shoulder, next, a mule's broad hide,
 Widely diversify'd with spotted pride
 Should hang, an image of the pole divine,
 And dædal stars, whose orbs eternal shine.
 A golden splendid zone, then, o'er the vest
 He next should throw, and bind it round his breast;
 In mighty token, how with golden light,
 The rising sun, from earth's last bounds and night
 Sudden emerges, and, with matchless force,
 Darts though old Ocean's billows in his course.
 A boundless splendor hence, enshrin'd in dew,
 Plays on his whirlpools, glorious to the view;
 While his circumfluent waters spread abroad,
 Full in the presence of the radiant god:
 But Ocean's circle, like a zone of light,
 The sun's wide bosom girds, and charms the wond'ring
 fight.

In the first place, then, let us consider why this mystic dress belonging to Bacchus is to represent the sun. Now the reason of this will be evident from the following observations: according to the Orphic theology, the intellect of every planet is denominated a Bacchus, who is characterized in each by a different appellation; so that

the intellect of the solar deity is called Trietericus Bacchus. And in the second place, since the divinity of the sun, according to the arcana of the antient theology, has a super-mundane as well as mundane establishment, and is wholly of a reductorial or intellectual nature; hence considered as super-mundane, he must both produce and contain the mundane intellect, or Dionysius, in his essence; for all the mundane are contained in the super-mundane deities, by whom also they are produced. Hence Proclus, in his elegant hymn to the sun, says,

Σε κλυτὸν υμνεῖουσιν Διωνυσσοῖο τοκῆα.

That is, “ they celebrate thee in
 “ hymns as the illustrious parent of
 “ Dionysius.” And thirdly, it is
 through the subsistence of Dionysius
 in the sun that that luminary derives
 its circular progression, as is evident

from the following Orphic verse, in which, speaking of the sun, it is said of him, that

Διονυσὸς δ' ἐπεκλήθη,
οὐνεκὰ δινεῖται κατ' ἀπείρονα μακροῦ οὐλύμπου.

“ he is called Dionysius, because he
“ is carried with a circular motion
“ through the immensely-extended
“ heavens.” And this with the greatest propriety, since intellect, as we have already observed, is entirely of a convertive and reductorial nature: so that from all this, it is sufficiently evident why the dress of Dionysius is represented as belonging to the sun. In the second place, the veil, resembling a mixture of fiery light, is an obvious image of the solar fire. And as to the spotted mule-skin, which is to represent the starry heavens, this is nothing more than an image of the moon; this luminary, according to Proclus

on Hesiod, resembling the mixed nature of a mule; “ becoming dark
 “ through her participation of earth,
 “ and deriving her proper light from
 “ the sun.” Γης μεν εχουσα το σκοτι-
 ζεσθαι, ηλιου δε το οικειον ειληχεναι φως.
 Ταυτη μεν ουν οικειωται προς αυτην η ημι-
 νος. in Hef. p. 174. So that the spotted
 hyde of the mule signifies the
 moon attended with a multitude of
 stars: and hence, in the Orphic hymn
 to the moon, that deity is celebrated
 “ as shining surrounded with beauti-
 “ ful stars:”

————καλοις αστροισι βρυουσα.

and is likewise called *ασραρχη*, or *queen of the stars*.

In the next place, the golden zone is the circle of the Ocean, as the last verses plainly evince. But, you will ask, what has the rising of the sun

through the ocean, from the boundaries of earth and night, to do with the adventures of Bacchus? I answer, that it is impossible to devise a symbol more beautifully accommodated to the purpose: for, in the first place, is not the ocean a proper emblem of a material nature, whirling and stormy, and perpetually rolling without admitting any periods of repose? And is not the sun emerging from its boisterous deeps a perspicuous symbol of an intellectual nature, apparently rising from the dark and fluctuating receptacle of matter, and conferring form and beauty on the sensible universe through its light? I say apparently rising, for though intellect always diffuses its splendor with invariable energy, yet it is not always perceived by the subjects of its illuminations; besides, as sensible natures can only receive partially and successively the benefits of divine

irradiation; hence fables regarding this temporal participation transfer, for the purpose of concealment and in conformity to the phænomena, the imperfection of subordinate natures to such as are supreme. This description, therefore, of the rising sun, is a most beautiful symbol of the renovation of Bacchus, which, as we have already observed, implies nothing more than the rising of intellectual light, and its consequent appearance to subordinate forms.

And thus much for the mysteries of Bacchus, which, as well as those of Ceres, relate in one part to the descent of a partial intellect into matter, and its condition while united with the dark tenement of body: but there appears to be this difference between the two, that in the fable of Ceres and Proserpine, the descent of the whole

rational soul is considered ; and in that of Bacchus, the distribution and procession of that supreme part alone of our nature which we properly characterize by the appellation of intellect. In the composition of each we may discern the same traces of exalted wisdom and recondite theology ; of a theology the most venerable of all others for its antiquity, and the most admirable for its excellence and reality : in each we may easily perceive the ignorance and malevolence of Christian priests, from the most early fathers to the most modern retailers of hypocrisy and cant ; and in each every intelligent reader must be alternately excited to grief and indignation, to pity and contempt, at the barbarous mythological systems of the moderns : for in these we meet with nothing but folly and delusion ; opinions founded either on fanaticism or atheism, inconceiva-

bly absurd and inextricably obscure, ridiculously vain and monstrously deformed, stupidly dull and contemptibly zealous, Apostolically delirious, or historically dry; and, in one word, such only as arrogance and ignorance could conceive, impiety propagate, and the vapid spirit of the moderns be induced to admit.

I shall therefore conclude this treatise by presenting the reader with a valuable and most elegant hymn of Proclus* to Minerva, which I have discovered in the British Museum; and the existence of which appears to have been hitherto utterly unknown. This hymn is to be found among the

* That the following hymn was composed by Proclus, cannot be doubted by any one who is conversant with those already extant of this incomparable man, since the spirit and manner in both is perfectly the same.

Harleian MSS., in a volume containing several of the Orphic hymns, with which, through the ignorance of the transcriber, it is indiscriminately ranked, as well as the other four hymns of Proclus, already printed in the *Bibliotheca Græca* of Fabricius. Unfortunately too, it is transcribed in a character so obscure, and with such great inaccuracy, that, notwithstanding the pains I have taken to restore the text to its original purity, I have been obliged to omit two lines, and part of a third, as beyond my abilities to read or amend; however, the greatest, and doubtless the most important part, is fortunately intelligible, which I now present to the reader's inspection, accompanied with some corrections, and an English paraphrased translation. The original is highly elegant and pious, and contains one mythological particular, which is no where else to

be found. It has likewise an evident connection with the preceding fable of Bacchus, as will be obvious from the perusal; and on this account principally it was inserted in the present discourse.

Εἰς ΑΘΗΝΑΝ.

ΚΑΥΘΙ μεν αἰγιοχοιο διος Ἰεκος· ἡ γενεήηρος
 Πηγῆς εκπροδουσα, καὶ ἀκροαίης ἀπο σείρας.
 Ἀρσενόδυμε· φερύσπι· μεγασθενες· ὀβριμοπαίη*,
 Κεκλυδι· δειχυσσο δ' ὕμνον εὐφρονι πόλνια θυμῷ
 Ἡ σοφίης πείλασασα θεοσεβείας† πύλεωνας.
 Καὶ χθονίων δαμάσασα θεώμαχα φυλά γιγαντίων.
 Ἡ κραδίην ἐσαώσας ἀμυσιλευτον‡ ἀνακίος
 Αἰδέρος ἐν γυαλοισι μερίζομενου πόλε βακχου
 Τίτανων ὑπο χερσὶ, πόρες δὲ ἐ παλρι φέρουσα
 Ὀφρα νεὸς βούλησιν ἀπ' ἀρηήλοισι τοκῆος,
 Ἐκ σεμέλης περὶ κόσμον ἀνέστη διονυσσος.
 Ἡς πελεκίς§ θηρίων ταμνῶν προθυμνα κάρηνα
 Πανδερκους ἐκείης παθεῶν ἠνυσσε γενέθλην·
 Ἡ κράτος ἥρας σεμνον ἐγέρσι ἐροτῶν ἀρετῶν·
 Ἡ βίολον κοσμησας ὅλον πολυεῖδεσι τέχναις,
 Δημιουργικὴν οὐρην || ψυχαισι βαλλουσα·
 Ἡ λαχες ἀκροπόλια * * * *
 Συμβολοὶ ἀκροαίης μεγάλης σέο πόλνια σείρης·
 Ἡ χθονα βάλιανείρα φίλησας μήτερας βιβλων.
 Οὐνομα αἴτι δὲ δώκας εἶχειν σέο καὶ φρενας ἐσθλας.

* Lege ὀβριμοπαίη.

† Lege θεοσεβείας.

‡ Lege ἀμυσι λυίου.

§ Lege πελεκύς.

|| Lege Ὀρμην.

Κλυθι μεν η φως αγνον απαστραπτουσα προσωπου·
 Δος δε μοι ολβιον ορμον αλωμενα περι γαιαν.
 Δος ψυχη φως αγνον απ' ευιερων σεο μυθων·
 Και σοφην· κ' ερωτα· μενος δ' εμπνευσον ερωτι,
 Τασσαλιον, κ' Ιοιον, οσον χθονιων απο κολπων
 Αψερνη* προς ολυμπον ες ηδεα παλρος εοιο,
 Ειδε τις αμπλακημε† κακη βιολοιο δαμαζει.
 Ιλαθι μειλιχοβουλι· σααμβρολι· μηδεμιασσης‡
 Ριγεδαναις ποιναισιν ελωρ κ' κυρμα γενεσσα,
 Κειμενον εν δαπεδοισιν, ολι Ιεος ευχομαι ειναι·
 Κεκλυθι κεκλυθι· κ' μοι μειλισχον ουας υποχες.

*

† Lege αμπλακημα.

‡ Lege μηδ' εμ' εασης.

TO MINERVA.

DAUGHTER of ægis-bearing Jove, divine,
 Propitious to thy vot'ries prayer incline;
 From thy great father's fount supremely bright,
 Like fire resounding, leaping into light.
 Shield-bearing goddess, hear, to whom belong
 A manly mind, and power to tame the strong!
 Oh, sprung from matchless might, with joyful mind
 Accept this hymn; benevolent and kind!
 The holy gates of wisdom, by thy hand
 Are wide unfolded; and the daring band
 Of earth-born giants, that in impious fight
 Strove with thy fire, were vanquished by thy might.
 Once by thy care, as sacred poets sing,
 The heart of Bacchus, swiftly-slaughter'd king,
 Was sav'd in æther, when, with fury fir'd,
 The Titans fell against his life conspir'd;
 And with relentless rage and thirst for gore,
 Their hands his members into fragments tore:
 But ever watchful of thy father's will,
 Thy pow'r preserv'd him from succeeding ill,
 Till from the secret counsels of his fire,
 And born from Semele through heav'nly fire,
 Great Dionysius to the world at length
 Again appear'd with renovated strength.
 Once, too, thy warlike axe, with matchless sway,
 Lopp'd from their savage necks the heads away

Of furious beasts, and thus the pests destroy'd
 Which long all-seeing Hecate annoy'd.
 By thee benevolent great Juno's might
 Was rous'd, to furnish mortals with delight.
 And thro' life's wide and various range, 'tis thine
 Each part to beautify with arts divine:
 Invigorated hence by thee, we find
 A demiurgic impulse in the mind.
 Towers proudly rais'd, and for protection strong,
 To thee dread guardian deity belong,
 As proper symbols of th' exalted height
 Thy series claims amidst the courts of light.
 Lands are below'd by thee, to learning prone,
 And Athens, O Athena, is thy own!
 Great goddess, hear! and on my dark'ned mind
 Pour thy pure light in measure unconfin'd;—
 That sacred light, O all-protecting queen,
 Which beams eternal from thy face serene.
 My soul, while wand'ring on the earth, inspire
 With thy own blessed and impulsive fire:
 And from thy fables, mystic and divine,
 Give all her powers with holy light to shine.
 Give love, give wisdom, and a power to love,
 Incessant tending to the realms above;
 Such as unconscious of base earth's controul
 Gently attracts the vice subduing soul:
 From night's dark region aids her to retire,
 And once more gain the palace of her fire.
 O all-propitious to my prayer incline!
 Nor let those horrid punishments be mine
 Which guilty souls in Tartarus confine,

With fetters fast'ned to its brazen floors,
 And lock'd by hell's tremendous iron doors.
 Hear me, and save (for power is all thine own)
 A soul desirous to be thine alone*.

It is very remarkable in this hymn, that the exploits of Minerva relative to her cutting off the heads of wild beast with an axe, &c., is mentioned by no writer whatever; nor can I find the least trace of a circumstance either in the history of Minerva or Hecate to which it alludes. And from hence, I think, we may reasonably conclude that it belonged to the arcane Orphic narrations concerning these goddesses, which were consequently but rarely mentioned, and this but by

* If I should ever be able to publish a second edition of my translation of the hymns of Orpheus, I shall add to it a translation of all those hymns of Proclus, which are fortunately extant; but which are nothing more than the wreck of a great multitude which he composed.

a few, whose works, which might afford us some clearer information, are unfortunately lost.

APPENDIX.

SINCE my writing the above Dissertation, I have met with a curious Greek MS. of Pfellus, *on Dæmons, according to the opinion of the Greeks*: του ψελλου τινα περι δαιμονων δοξαζουσιν Ελληνες: in the course of which he describes the machinery of the Eleusinian mysteries as follows:— Α δε γε μυσηρια τουτων, οιον αυτικα τα ελευσινια, τον μυθικον υποκρινεται δια μιγνυμενον τη δηοι, η τη δημηηερι, και τη θυγατερι ταυτης φερσεφατγη τη και κορη. Επειδη δε εμελλον και αφροδισιοι επι τη μυησει γινεσθαι συμπλοκαι, αναδυεται πως η αφροδιτη απο τινων πεπλασμενων μηδεων πελαγιος. Ειτα δε γαμηλιος επι τη κορη υμεναιος. Και επαδουσιν οι τελουμενοι, εκ τυμπανου εφαγον, εκ κυμβαλων επιον, εκιρνοφορησα (lege εκερνοφορησα) υπο τον πασον εισεδυν. Υποκρινεται δε και τας δηους ωδινας. Ικετηριαι

γουν αυτικα δηους. Και χολης ποσις, και καρδιαλγαι. Εφ' οισ και τραγοσκελες μιμημα παθαινομενον περι τοις διδυμοις· οτι περ ο ζευς δικας αποτιννυς της βιας τη δημητερι τεραγου (lege τραγου) ορχεις αποτεμων, τω κολπω ταυτης κατεθετο, ωσπερ δη και εαυτου. Επι πασιν αι του διονυσου τιμαι, και η κυσις, και τα πολυμοφαλα ποπανα, και οι τω σαβαζιω τελουμενοι, κληδονες τε και μιμαλωνες, και τις ηχων λεβης θεσπρωτειος και δωδωναιον χαλκειον, και κορυβας αλλος και κουρης ετερος, δαιμονων μιμηματα. Εφ' οισ η βαβωτους (lege η βαυβωτους) μηρους ανασυρομενη, και ο γυναικος κτεις, ουτω γαρ ονομαζουσι την αιδω αισχυνομενοι. Και ουτως εν αισχω την τελετην καταλουσιν. *i. e.* “The mysteries
 “ of these dæmons,” (for Psellus being a Christian, considered the gods of the antients as nothing more than evil dæmons,) “such as the Eleusinian
 “ mysteries, consisted in representing
 “ the fabulous narration of Jupiter
 “ mingling with Ceres and her daugh-

“ ter Proserpine. But as venereal
 “ connections take place along with
 “ the initiation *, a marine Venus is
 “ represented rising from certain fic-
 “ titious genital parts: afterwards the
 “ celebrated marriage of Proserpine
 “ (*with Pluto*) takes place; and those
 “ who are initiated sing, I have eat
 “ out of the drum, I have drank out
 “ of the cymbal, I have borne the
 “ mystic cup, I have entered into the
 “ bed. But the pregnant throws like-
 “ wise of Ceres are represented:
 “ hence the supplications of Ceres
 “ are exhibited; her drinking of bile,
 “ and the pains of her heart. After
 “ this, an image with the thighs of
 “ a goat makes its appearance, and
 “ which at the same time suffers ve-
 “ hemently about the testicles: be-
 “ cause Jupiter, in order to expiate
 “ the crime of the violence which he
 “ offered to Ceres, is represented as

* *i. e.* a representation of them.

“ cutting off the testicles of a goat,
 “ and placing them on the bosom of
 “ Ceres, as likewise on his own bo-
 “ som. But after all this, the ho-
 “ nours of Bacchus succeed; the
 “ Cista, and the cakes with many
 “ bosses, like those of a shield. Like-
 “ wise the mysteries of Sabazius, di-
 “ vinations, and the priestesses of Bac-
 “ chus; a certain sound of the Thes-
 “ protian kettle; the Dodonæan brass;
 “ another Corybas, and another Pro-
 “ serpine, who are resemblances of
 “ Dæmons. After these succeed the
 “ uncovering the thighs of Baubo,
 “ and a woman’s comb; for thus,
 “ through shame, they denominate
 “ the privities of a woman. And
 “ thus, in the indecent, they finish
 “ the initiation.”

From this curious passage, it appears
 that the Eleusinian mysteries compre-
 hended those of almost all the gods;

and this account will not only throw light on the relation of the mysteries given by Clemens Alexandrinus, but likewise be elucidated by it in several particulars. I would willingly unfold to the reader the mystic meaning of the whole of this machinery, but this cannot be accomplished by any one, without at least the possession of all the Platonic manuscripts which are extant. This acquisition, which I should infinitely prize above the wealth of the Indies, will, I hope, speedily and fortunately be mine, and then I shall be no less anxious to communicate this arcane information, than the *liberal* reader will be to receive it. I shall only therefore observe, that the mutual communication of energies among the gods was called by antient theologists *ιερος γαμος*, a *sacred marriage*; concerning which Proclus, in the second book of his MS. Commentary on the Parmenides, admirably re-

marks as follows: ταυτην δε την κοινωνίαν, ποτε μεν εν τοις συστοιχοις ορωσι θεοις (οι θεολογοι) και καλουσι γαμον ηρας και διος, ουρανου και γης, κρονου και ρεας· ποτε δε των καταδεεσερων προς τα κρειττω, και καλουσι γαμον διος και δημητρας· ποτε δε και εμπαλιν των κρειττωνων προς τα υφειμενα, και λεγουσι διος και κορης γαμον. Επειδη των θεων αλλαι μεν εισιν αι προς τα συστοιχα κοινωνιαι, αλλαι δε αι προς τα προ αυτων· αλλαι δε αι προς τα μετα ταυτα. Και δει την εκαστης ιδιοτητα κατανοειν και μεταγειν απο των θεων επι τα ειδη την τοιαυτην διαπλοκην. *i. e.* “ Theologists at
 “ one time considered this communion
 “ of the gods in divinities co-ordinate
 “ with each other; and then they
 “ called it the marriage of Jupiter
 “ and Juno, of Heaven and Earth,
 “ of Saturn and Rhea: but at another
 “ time, they considered it as subsist-
 “ ing between subordinate and supe-
 “ rior divinities; and then they called
 “ it the marriage of Jupiter and Ce-

“ res: but at another time, on the
 “ contrary, they beheld it as subsist-
 “ ing between superior and subordi-
 “ nate divinities; and then they called
 “ it the marriage of Jupiter and Pro-
 “ serpine. For in the gods there is
 “ one kind of communion between
 “ such as are of a co-ordinate nature;
 “ another between the subordinate
 “ and supreme; and another again
 “ between the supreme and subordi-
 “ nate. And it is necessary to under-
 “ stand the idiom of each, and to
 “ transfer a conjunction of this kind
 “ from the gods to the communion
 “ of ideas with each other.” And in
 lib 1. in Tim. p. 16, he observes: *και*
το την αυτην (supple θεαν) ετεροις η τον
αυτον θεον πλειοσι συζευγνυσθαι, λαβοις αν
εκ των μυσικων λογων, και των εν απορρη-
τοις λεγομενων ιερων γαμων. i. e. “ And
 “ that the same goddess is conjoined
 “ with other gods; or the same god
 “ with many goddesses, may be col-

“ lected from *the mystic discourses*, and
 “ those marriages which are called in
 “ *the mysteries Sacred Marriages*.”—
 Thus far the divine Proclus; from the
 first of which passages the reader may
 perceive how adultery and rapes, as
 represented in the machinery of the
 mysteries, are to be understood when
 applied to the gods; and that they
 mean nothing more than a communi-
 cation of divine energies, either be-
 tween a superior and subordinate, or
 subordinate and superior, divinity. I
 only add, that the apparent indecency
 of these exhibitions was, as I have
 already observed, exclusive of its mystic
 meaning, designed as a remedy for
 the passions of the soul: and hence
 mystic ceremonies were very properly
 called *αἰμα*, *medicines*, by the obscure
 and noble Heraclitus*.

* Vid. Jamblich. de Mysteriis, p. 22.



THE END.

